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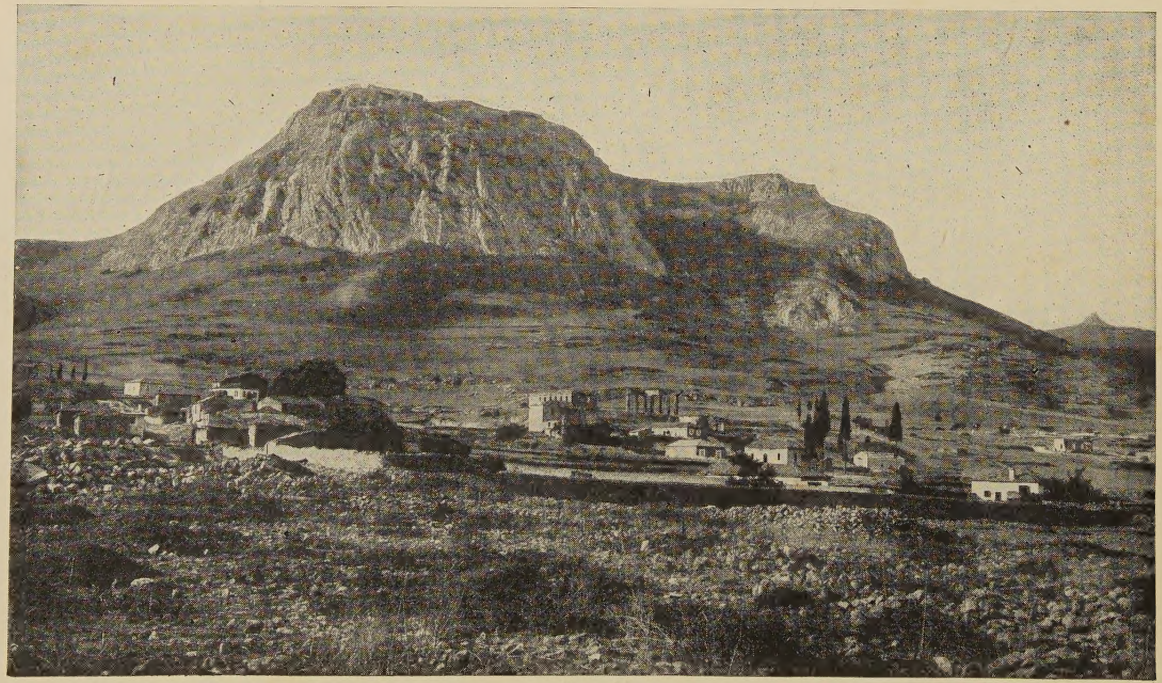

Corinth and Acrocorinth to-day

THE CLARENDON BIBLE

Under the general editorship of
BISHOP STRONG, BISHOP WILD, AND
CANON G. H. BOX

THE EPISTLES OF PAUL THE APOSTLE TO THE CORINTHIANS

In the Revised Version

WITH INTRODUCTION AND COMMENTARY

BY

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Formerly Sub-Warden of the Missionary College of St. Augustine, Canterbury; Exhibitioner of Christ Church

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PREFACE

THE problem of the teaching of Holy Scripture at the present time presents many difficulties. There is a large and growing class of persons who feel bound to recognize that the progress of archaeological and critical studies has made it impossible for them to read, and still more to teach, it precisely in the old way. However strongly they may believe in inspiration, they cannot any longer set before their pupils, or take as the basis of their interpretation, the doctrine of the verbal inspiration of the Holy Scripture. It is with the object of meeting the requirements not only of the elder pupils in public schools, their teachers, students in training colleges, and others engaged in education, but also of the clergy, and the growing class of the general public which we believe takes an interest in Biblical studies, that the present series is projected.

The writers will be responsible each for his own contribution only, and their interpretation is based upon the belief that the books of the Bible require to be placed in their historical context, so that, as far as possible, we may recover the sense which they bore when written. Any application of them must rest upon this ground. It is not the writers' intention to set out the latest notions of radical scholars—English or foreign—nor even to describe the exact position at which the discussion of the various problems has arrived. The aim of the series is rather to put forward a constructive view of the books and their teaching, taking into consideration and welcoming results as to which there is a large measure of agreement among scholars.

In regard to form, subjects requiring comprehensive treatment are dealt with in Essays, whether forming part of the introduction or interspersed among the notes. The notes themselves are mainly concerned with the subject-matter of the books and the points of interest (historical, doctrinal, &c.) therein presented; they deal with the elucidation of words, allusions, and the like only so far as seems necessary to a proper comprehension of the author's meaning.

THOMAS STRONG.
HERBERT WILD.
GEORGE H. BOX.
General Editors.

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N.B.—*In the Commentary, such a reference as* v. 8 *means verse eight of the current chapter, unless it is otherwise indicated that chapter five is meant.*

A Roman coin of Corinth with the inscription COL L IUL COR (*Colonia laus Iulia Corinthus*)

GENERAL INTRODUCTION

A. CORINTH

THE Corinth which St. Paul visited, and where he established the church to which these epistles are addressed, was a new foundation on the same site as the ancient merchant city of which were told the fables of Sisyphus and Bellerophon, which also had been the metropolis of the rich colonies of Syracuse and Corcyra, while famous for its commerce, its art and luxury, and its maritime power. In the second century B.C., when the Roman arms were beginning to turn eastwards, the city of the Bacchiads and the Cypselids had become the head-quarters of the Achaean League. As such it made itself peculiarly obnoxious to the Roman envoys to that league, and for that reason and possibly also because of the Roman equites' jealousy of its commercial prosperity, after its capture by Lucius Mummius in 146 B.C. this *lumen totius Graeciae* was extinguished, and the chief of its treasures were conveyed to Rome. The site remained desolate for a hundred years, until the city was refounded by Julius Caesar as a Roman colony with the title—Colonia Laus Julia Corinthus. The new inhabitants were Roman veterans; their language was Latin and their name *Corinthienses* (not *Corinthii*): but it cannot have been long before the Greek inhabitants, though politically inferior, became numerically superior to the colonists. The natural characteristics of the site survived the old city's destruction, and it inevitably

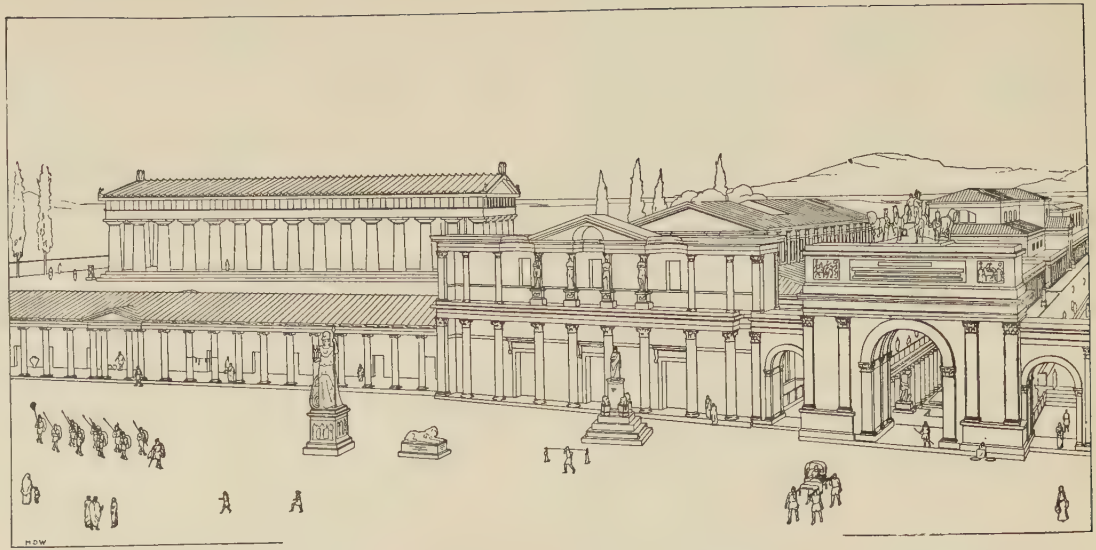
regained its position as a great commercial town. Its territory, except for a small strip along the coast, was unfertile, and this fact, combined with the advantage of its situation on a narrow isthmus between two seas, caused the new inhabitants like the old to seek on the seas the livelihood which the land was unable to provide. Corinth was on the direct route between Asia and Italy: by transferring their cargoes at the isthmus, or even by drawing their ships overland, merchants both shortened their journey and avoided the stormy passage round Cape Malea. So the new colony began to reproduce the features of the old Greek city: it gathered a large population, of whom but few would be descendants of the Roman colonists, and among whom would be an appreciable number of Jews: and it attracted the vices as well as the luxuries of a populous cosmopolitan town. We learn from Pausanias that in spite of the destruction of 146 B.C. there were left large remains of the older temples and public buildings, and that the new Corinth recovered the prerogatives of the old in such a matter as the presidency of the Isthmian Games, which during its desolation had been assumed by the neighbouring town of Sicyon. Moreover, as the only Roman colony in the province of Achaia, it became the centre of the provincial government and the residence of the proconsul (or from A.D. 15 to A.D. 44 the propraetor). In such a place (as at Antioch and Ephesus, and even more in Rome) the Christian missionary not only found the Jewish synagogue which gave him his starting-point, and the circle of God-fearing Greeks who were his most hopeful material, but also came into contact with those who visited the capital on business and (after their conversion) would disseminate the Gospel in their own towns: and here in fact St. Paul, after his hurried but unwilling departure from Thessalonica and his limited success at Athens, was able to establish a flourishing and influential, though troubled and troublesome, Christian community.

B. THE FOUNDATION OF THE CORINTHIAN CHURCH

Of the foundation of the Corinthian Church we have St. Luke's account in Acts xviii, which we are able to supplement by a few references in St. Paul's epistles. The apostle had been compelled

GREEK CORINTH. Ruins of the Greek Temple of Apollo

to leave Macedonia before the work there was completed according to his mind, and, while waiting at Athens for Silas and Timothy, had with but small success attempted to gain converts there. After his public *apologia* before the court of the Areopagus, Silas and Timothy having arrived and been again dispatched, the latter to Thessalonica, the former possibly to Philippi (cf. Acts xvii. 15, 16; xviii. 5), St. Paul advanced to Corinth in accordance with his usual custom of making the political capital of a province the centre of his missionary work. He came, he says, 'in weakness and in fear and in much trembling' (I Cor. ii. 3), distressed probably by the evil turn of affairs in Macedonia; and, perhaps disillusioned by his failure to appeal to the Athenian mind in terms of its own choosing, he was determined to know nothing 'save Jesus Christ and Him crucified': moreover, he might well have been dismayed by the apparent hopelessness of trying to make an impression on the third most populous town in the empire. But one of St. Paul's great assets as a missionary was his faculty for making personal friendships; and at Corinth he made the acquaintance (which developed into a lifelong fellowship in the furtherance of the Gospel) of a Jew named Aquila and his wife Priscilla. Aquila was by origin from Pontus, but had been settled in Rome; his wife was apparently of Roman birth: and their presence in Corinth was due to the recent edict by which Claudius had expelled from Rome the Jews who (says the historian Suetonius) 'were in a condition of incessant tumult at the instigation of one Chrestus'. Suetonius has probably, as others frequently did, confused the words *Christus* and 'chrestus' (χρηστός, i.e. 'honest' in the slightly contemptuous sense), and his statement seems to mean that the introduction of Christian teaching by returned travellers or pilgrims had caused disorders among the Jewish community, and would indicate that there were already Christians in Rome: at least Priscilla and Aquila seem to have been already Christians when St. Paul met with them, for the Acts makes no mention of their conversion and baptism. Again following his custom of ministering as far as possible to his own necessities, St. Paul worked in company with Aquila (whose straitened circumstances may have been due to the suddenness of



ROMAN CORINTH. Restoration of the north side of the market-place, from excavations made by the American School of Classical Studies at Athens

his departure from Rome) at his trade of tent-making; while every sabbath day he reasoned in the synagogue, using such arguments as might be expected to appeal both to the Jews and to such Greek proselytes and others as were present.

But when Silas and Timothy returned from Macedonia St. Paul was 'constrained with the word' (Acts xviii. 5), and entered upon an intensive mission, no longer merely reasoning by argument, but in the definite language of personal conviction 'testifying' to the Jews that Jesus was their expected Messiah (*εἶναι τὸν Χριστὸν Ἰησοῦν, that the Christ was Jesus*): and when, not satisfied with opposing his testimony, they proceeded to speak evil of Christ Himself, St. Paul warned them that the responsibility was theirs and declared his freedom from the blame of the consequences to them of their rejection of his message, announcing his intention of going in future to the gentiles. Accordingly, he ceased to discourse in the synagogue and accepted the hospitality of Titus Justus, whose house was hard by. This man seems by his name to have been one of the Roman colony, and would in that case be a person of influence: if we were able to read his name as Titius Justus and supply him with the praenomen Gaius, we should at once have his three names and possibly be able to identify him with the Gaius whom St. Paul baptized (I. i. 14) and refers to as 'mine host and the host of the whole church' (Rom. xvi. 23). The new assembly which gathered at that house included Crispus, the ruler of the synagogue, and his family, who were baptized by St. Paul. Stephanas and his household had already been baptized, probably in the period before the intensive mission began, for they were the 'firstfruits of Achaia' (I. xvi. 15). Possibly other Jews took the decisive step of severance from their kinsmen; but we are given to understand that the majority of the Corinthian Church were gentiles, for 'many of the Corinthians, when they heard, believed and were baptized': and if that is so, we have some explanation of the moral failings which soon showed themselves in the community, for to gentiles the connexion of morality with religion was practically a new thing, while to Jews the moral obligations of religion were among its first principles.

It was at this point that St. Paul received the vision (Acts

xviii. 9) which assured him that at Corinth there would be no repetition of the violence which had cut short his work in Thessalonica and Beroea, or of the official pusillanimity which had hastened his departure from Philippi, but that his ministry in Corinth would have abundant success. He therefore settled down in Corinth, and for a full period of eighteen months the work quietly progressed and probably extended to the neighbouring towns: certainly a few years later there was a church at Cenchreae, the port of Corinth on the Saronic Gulf (Rom. xvi. 1), and St.

The Jews in Corinth. A fragment found at Corinth bearing the inscription *Συνα]γωγὴ Ἑβρ[αίων*. The fragment probably formed part of the entrance to a Jewish synagogue

Paul's correspondence was addressed not to Corinth only but 'to all the saints who are in all Achaia'. But at length the Jews, having no other means of putting a check to St. Paul's activity, thought to influence the new proconsul by the appearance of a tumult, and brought the apostle before him on a charge which was clearly outside the competence of the court. Gallio's refusal to take action apparently settled the question of the legality of St. Paul's position, for we hear no more of overt Jewish hostility among the troubles of the Corinthian Church: but although he remained some little time (*ἡμέρας ἱκανάς*) after this, it is possible that the episode itself, or the fear of its repetition with more compromising consequences, hastened his departure before the morale of the church had been properly established and perhaps even before he had constituted a regular ministry. This latter point, however, is more doubtful, for although neither St. Luke nor St.

Paul refers directly to the appointment of presbyters at Corinth, it is not the custom of the former to mention a regular practice except on the first occasion (e.g. the presbyters appointed during the first missionary journey, Acts xiv. 23), and in St. Paul's epistles there are expressions (I. xii. 8 sqq. 28 sqq.) which, though not necessarily implying a regular ministry, would most naturally be taken as having that meaning. Be that as it may, and for whatever reason, St. Paul departed, probably in the spring of A.D. 52, and with him went Priscilla and Aquila, they to stay at Ephesus, he to go on to Jerusalem, but with the intention of returning shortly to break fresh ground in the province of Asia (Acts xviii. 21).

Not very long after St. Paul's departure there came to Corinth another Christian teacher who greatly assisted the Church, but in spite of himself was used to provide material of discord. This was APOLLOS (or Apollonius) of whom St. Luke relates (Acts xviii. 24 sqq.) that he was an Alexandrian by birth, an eloquent man, mighty in the Scriptures: his Alexandrian upbringing would have made him familiar with the methods of the Jewish Platonists of that city (of whom Philo Judaeus is the most notable representative) and would account both for his familiarity with the Old Testament Scriptures and for his facility in exposition. He 'had been instructed in the way of the Lord', but 'knew only the baptism of John': which seems to indicate that he recognized the Messianic bearing of the Old Testament and perhaps had heard of our Lord, that he had either immediate or second-hand acquaintance with St. John the Baptist, but that he or his teachers had had no correspondence with Judaea subsequent to the events narrated in Acts ii, and had not recognized in Jesus of Nazareth the Messiah whom the Scriptures promised. He came to Ephesus first, and being fervent in spirit 'spoke' in private conversations and 'taught accurately' in more formal discourses 'the things concerning Jesus', that is (according to the most probable interpretation) such as he knew of the bearing of Old Testament prophecy upon the person and work of the Messiah, though with no personal acquaintance with Him and no knowledge of the sacramental and institutional elements of Christianity. He came

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COURTYARD OF THE FOUNTAIN OF PIRENE AT CORINTH. This was the main public source of water in Roman Corinth, and is one of the principal extant remains of the town as St. Paul knew it

into contact, however, with Priscilla and Aquila, who 'expounded to him the way of God more accurately', supplying the deficiencies in his knowledge and (as we must assume from the action of St. Paul which St. Luke next records) conferring on him Christian baptism. Shortly after this, and before St. Paul's arrival at Ephesus, either of his own initiative or (as the Bezan text of the Acts suggests) at the invitation of certain Corinthians who happened to visit Ephesus, he passed over into Achaia with letters of commendation, and on arriving there was of great assistance to those who already believed, through his controversial skill against the Jews, to whom he tried to prove from their own Scriptures (as St. Paul had already tried) that their expected Messiah was to be found in Jesus (*εἶναι τὸν Χριστὸν Ἰησοῦν*, Acts xviii. 28, as at verse 5). It does not appear that Apollos himself had any desire to set up a new form of teaching antagonistic to that of St. Paul; indeed we find some years later that he is apparently entirely at one with the apostle in deprecating the party spirit connected with his name (I. xvi. 12): but intellectual pride, especially in spiritual matters, is often of spontaneous growth, and we need not be surprised to find in Corinth those who claimed to be better informed than their neighbours and were disposed to arrogate to themselves a superiority which their teacher would have repudiated.

It is possible, but not certain, that St. Peter visited Corinth. Among the factions mentioned by St. Paul was a party which claimed the authority of the name of Cephas (the Aramaic equivalent of Peter): but these may have been in communication with such agitators as had already given trouble at Antioch and in Galatia (Acts xv. 1, Gal. i. 7). The only direct evidence for such a visit is in a letter written by Dionysius, Bishop of Corinth (*circa* A.D. 170), to the Roman Church (quoted by Eusebius, H. E. ii. 25) in which he says that both the Roman and the Corinthian Churches were jointly planted by St. Peter and St. Paul, 'for both of them, having planted us in our Corinth, gave like teaching, and having likewise at one time taught in Italy were martyrs about the same season'. This may have been a tradition of the Corinthian Church; but it need be no more than a deduction

from the facts referred to in I Cor. i, and such a deduction is hardly justifiable. There was, indeed, a teacher of Jewish origin and of some personal importance (II. xi. 20 sqq.) who was responsible for some of the anti-Pauline opposition: but what we know of the relations between St. Peter and St. Paul would forbid us to admit that the apostle of the circumcision would take such an attitude as is here indicated, or that the apostle of the gentiles would speak of him in such terms as he uses of this man (II. xi. 14). The once familiar hypothesis of a fundamental opposition between the two apostles is now exploded: St. Peter was no more responsible for the 'Cephas' faction than was Apollos for that which bore his name, and the existence of a party of Jewish sympathies must be otherwise accounted for (see Essay B and the Introduction to the Second Epistle).

C. THE CORINTHIAN EPISTLES

Our next information regarding the Corinthian Church is derived from these epistles. The first of them seems to have been written by St. Paul from Ephesus (xvi. 8, 'I will tarry at Ephesus until Pentecost') when he was contemplating a journey through Macedonia into Achaia in the near future (xvi. 5, 'I will come unto you, when I pass through Macedonia; for I do pass through Macedonia'). This could only have been towards the end of his three years' residence at Ephesus (Acts xix. 8, 10, 21, 22) at some time late in the year 54 or early in 55. We may assume that in the meanwhile the church had increased in numbers, for in those days a Christian community did not depend for its progress, far less for its continued existence, on the presence of a resident missionary: and we know that there was a church at Cenchreae (Rom. xvi. 1) and that there were Christians throughout all Achaia (II Cor. i. 1). It is true that in Romans xvi. 23 (probably written from Corinth early in A.D. 56) Gaius is called the host of the whole church: but this need not mean that the whole Corinthian Christian community could assemble in Gaius's house, but that he received as guests travelling Christians from all parts. And indeed the disorders which St. Paul mentions could only have

grown up within a fairly large body. It is with these disorders that the epistles deal: some of the details of them are far from clear, but there is sufficient evidence that they assumed such dangerous proportions that when the apostle intervened his authority was for a time repudiated. The most probable account of the course of events is as follows.

1. St. Paul, acting on we know not what information, wrote a letter to the Corinthians warning them of the danger of evil associations. This letter was partly misunderstood as forbidding entirely all communication with men of bad character, a thing manifestly impossible in pagan surroundings: so St. Paul refers to it again at I. v. 9, 10 and explains that his intention was to forbid association with Christians who would not reform their morals. The letter itself has not survived, though it has been suggested that a portion of it has been preserved out of its context at II Cor. vi. 14–vii. 1 (but see the note on this passage). This lost epistle is commonly referred to as the *previous letter*.

2. There arrived at Ephesus certain of the household of Chloe (I. i. 11) who gave St. Paul verbal information concerning disorders at Corinth. There was, first of all, faction and party spirit: three parties in the church were contending all against each, and had taken as their watchwords the names of Paul, Cephas (i.e. Peter), and Apollos; while perhaps a fourth group had formed themselves into a party 'of Christ', in the vain attempt to heal a threefold breach by making a fourth (but see the note on I. i. 12). Involved in this schism was the claim of some to have superior enlightenment or wisdom to the rest, and perhaps (as happens when such a claim is made) to be less strictly bound by moral obligations. There was also a particular case of grave moral disorder (ch. v) and the scandal of a lawsuit between Christians in a secular court (ch. vi). Apparently also, under the influence of false ideas of 'spirituality' some of the brethren were maintaining that the sins of the flesh were beneath consideration and might be regarded as of no consequence: that is to say, an attempt was being made by a perverse use of Christian language to justify the pagan practice of dissociating ethics from religion.

3. On receipt of this information St. Paul dispatched Timothy

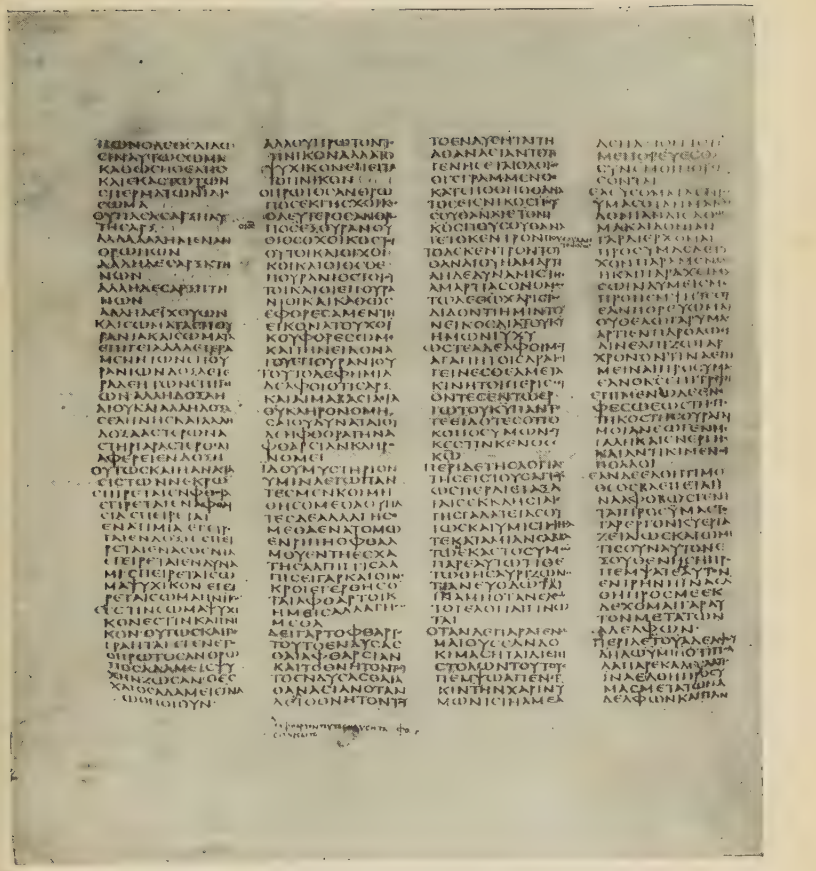
to Corinth (I. iv. 17) to remind the church of the teaching and the example which he had already given them. He appears to have had some doubt whether his envoy would arrive (I. xvi. 10, '*if* Timothy come'); and in view of the statement of St. Luke (Acts xix. 22) that at about this time Timothy and Erastus were sent to Macedonia, we may surmise that he had business in the north which was likely to delay the completion of his journey to Corinth. In consequence of this doubt St. Paul began to write our present *First Epistle* (his second) the first six chapters of which deal with the disorders of which his informants had told him.

4. But before this letter was finished there arrived at Ephesus Stephanas, Fortunatus, and Achaicus (I. xvi. 17, and cf. the note on i. 16) bringing a not entirely candid letter from the Corinthian Church, asking for answers to some questions which were causing difficulty, but apparently omitting to mention the disorders of which St. Paul already knew. Possibly the messengers supplemented the letter with information of their own: St. Paul's remark (I. xvi. 17), 'that which was lacking on your part they supplied', may have that meaning, unless it means that they furnished the expressions of affection which were absent from the Corinthian letter. It is at any rate a probable conjecture that from chapter vii onwards the sections introduced by the preposition 'concerning' (vii. 1, 'Now concerning the things whereof ye wrote', vii. 25, viii. 1, xii. 1, xvi. 1, xvi. 12) are St. Paul's answers to questions in the letter, while the sections not so introduced are his comments on information supplied by its bearers. How the *First Epistle* was conveyed to Corinth we are not told: possibly Stephanas, Fortunatus, and Achaicus were entrusted with it.

5. Whether Timothy got as far as Corinth is, as we have seen, uncertain: his visit is not mentioned again by St. Paul, but that may be because he was so badly received that it was thought inadvisable to refer to the matter. But it seems likely that, either from Timothy or from some one else, St. Paul received such bad news that he paid a hurried visit in person, which by the direct sea route need not have taken more than a fortnight. The Acts does not mention this visit, and the evidence for it is inferential: we see from I. iv. 21 that he contemplated a visit if the circumstances

were so bad as to demand it; and by the time he was writing the eleventh chapter his intention was more definitely formed (xi. 34, '*when* I come'), perhaps because of the new information: further, in our Second Epistle (II. xii. 14, xiii. 1) he speaks of his next intended visit as the third, and seeing that we know of only one so far (that at which the church was founded) we are left to infer another, which may most conveniently be placed here. Of what happened at this visit we have equally no direct information; but from II. ii. 1, where he states his unwillingness to come again 'with sorrow', we may conclude that he had already paid one unsatisfactory visit, and as this could not have been that at which he founded the church he must be referring to this surmised second visit. It appears that there was personal antagonism connected in some way with a single opponent (II. ii. 5, 'if any hath caused sorrow . . . sufficient to such a one is this punishment') and that St. Paul not only found disorders in the church (II. xii. 20, 'strife, jealousy, wraths, &c.') but received a personal affront (II. xii. 21) and returned to Ephesus without having mended matters.

6. Hoping even yet to retrieve the situation, he sent his third letter. Of this again our evidence is indirect. In II. ii. 4 he refers to a letter written 'out of much tribulation and anguish of heart . . . with many tears', and again at II. vii. 8 he speaks of having caused sorrow by an epistle. This can hardly refer to the 'previous letter', for he has but lately heard from Titus of the salutary effect of the letter in question (II. vii. 7): nor can it have been our First Epistle, for although that letter is categoric and uncompromising it hardly seems to be the outcome of tribulation and anguish of heart, nor is it expressed in terms calculated to grieve its recipients. We are left then to assume that this, which we may call the *severe letter*, was dispatched by Titus, who afterwards brought back to St. Paul the news that it had recalled the Corinthians to a better mind. On the question of its identification, it must suffice here to say that there seems good reason for thinking that chapters x–xiii. 10 of our Second Epistle once formed part of this 'severe letter' (see the Introduction to the Second Epistle): and if so II. xii. 18 is the apostle's commendation of



A page from a fourth-century manuscript, the *Codex Sinaiticus*, from the monastery of St. Katherine on Mount Sinai, now in Petrograd, folio 74 verso, from 1 Cor. xv. 37 to xvi. 2. In the second column will be observed the incorrect reading of verse 51, equivalent to 'We shall all sleep, but we shall not all be changed'

Titus, who as we surmised was commissioned to carry it to Corinth.

7. Shortly after the dispatch of the 'severe letter', and in consequence of the uproar in the theatre at Ephesus (Acts xix. 23–xx. 1), St. Paul left Asia for Macedonia. We learn from II. ii. 12 that he would gladly have delayed for a while at Troas to take advantage of an opportunity for evangelistic work which offered itself, but not finding Titus there hurried on into Macedonia to meet him. After some delay Titus arrived (II. vii. 5, 6) with the satisfactory report that there had been a meeting of the Corinthian Church, at which the apostle's authority had been recognized (II. vii. 11 sqq.) and the offending person sentenced to a punishment which was approved of by a majority (II. ii. 6, *ὑπὸ τῶν πλειόνων*: the R.V. margin is correct).

8. On receiving this report St. Paul wrote his fourth epistle (i.e. on the theory here adopted, II Corinthians i–ix and xiii. 11–14). This *'joyful letter'* was sent by Titus and two others (probably Luke and Timothy, II. viii. 17, 18, 22), who also had instructions to encourage the collection for the poor saints of Jerusalem, which the recent troubles had caused to be neglected.

9. Towards the end of the year St. Paul himself followed his delegates to Corinth, and having remained there three months (Acts xx. 3), during which time he wrote the Epistle to the Romans, he departed about Easter and returned by an indirect route to Jerusalem, perhaps (as he had intended, I. xvi. 3) taking Corinthian envoys, as well as the companions mentioned by St. Luke (Acts xx. 4) to present the offerings which had been collected.

Of subsequent events at Corinth we have but little knowledge. There are indications that about ten years afterwards St. Paul called there again. We know from the Acts that he had in the meanwhile gone to Jerusalem and there been taken prisoner, and after two years' imprisonment at Caesarea had been taken to Rome for trial. It seems probable that after the further two years mentioned in Acts xxviii. 30 he was acquitted, and continued his missionary work, perhaps in Spain, and almost certainly in Crete and in Asia Minor. On the last of his journeys he seems to have

passed from Troas to Miletus and thence across to Corinth (II Tim. iv. 13, 20). His intention was perhaps to go to Nicopolis, the port from which the crossing was made to Italy (Titus iii. 12): but at some point on this route, probably after leaving Erastus at Corinth, he was again taken prisoner and led to Rome for his second trial and his death. About thirty years later fresh disorders, involving the wrongful displacement of some of the ministers of the church, broke out at Corinth, and called forth the epistle of remonstrance which was written in the name of the Roman Church by Clement, its bishop, and is one of the oldest surviving documents of post-apostolic Christianity.

A bronze plaque of the second century A.D., showing two heads, reputed to represent SS. Peter and Paul. The plaque is now in the Vatican

SUMMARY OF EVENTS

The dates are based on those given by Professor C. H. Turner, Chronology of the New Testament, in H.D.B., *vol. i.*

Late in A.D. 50	Foundation of the Corinthian Church.
52	St. Paul leaves Corinth: Apollos arrives.
52–5	St. Paul at Ephesus.
	The 'previous letter' (date unknown).
54 (summer)	Information received from the household of Chloe concerning factions, and possibly concerning immorality and litigation.
	Timothy sent to Macedonia, with instructions to proceed to Corinth if possible.
	The First Epistle begun.
54 (later)	Arrival of Stephanas, Fortunatus, and Achaicus with a letter from Corinth asking for information concerning marriage, things sacrificed to idols, spiritual gifts, the Collection for the Saints, Apollos: they also gave verbal information of disorders in public worship, doubts about the resurrection.
Late in 54 or early in 55	The First Epistle completed and dispatched.
55 (summer)	The 'painful visit' and the 'severe letter'.
Late in 55	St. Paul leaves Ephesus for Troas and Macedonia.
	The 'joyful letter' (II. i–ix) written from Macedonia.
Early in 56 until Easter	St. Paul's third visit to Corinth.
Pentecost 56	The alms and offerings presented at Jerusalem.

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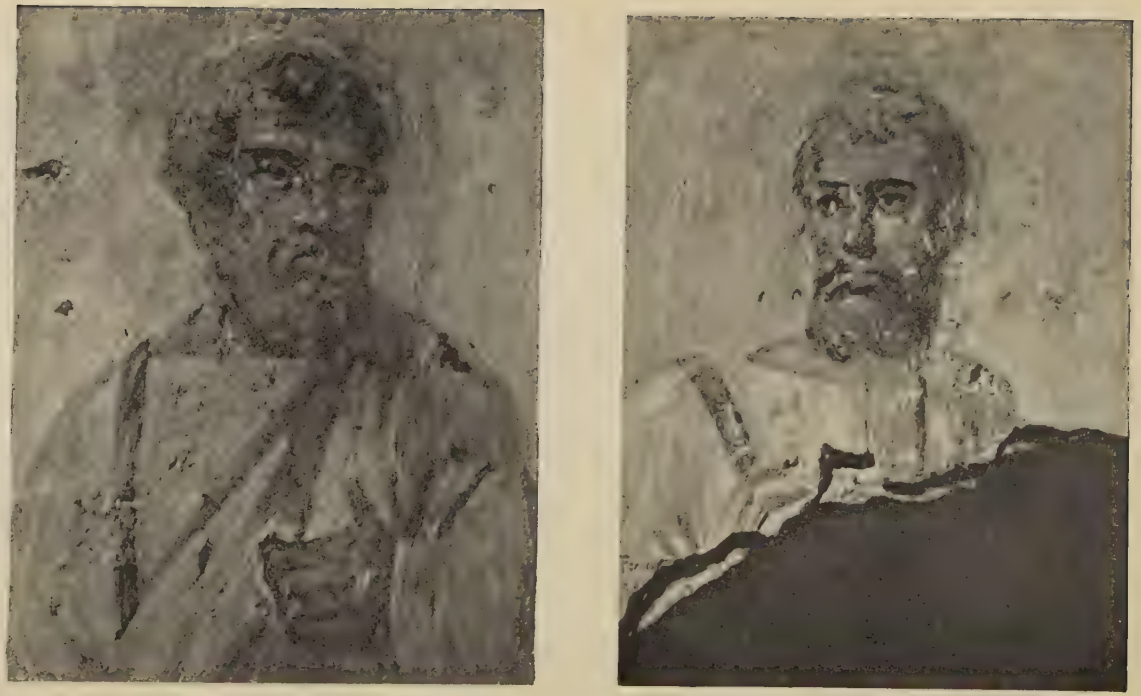

'I of Paul and I of Cephas.' Two frescoes from a grave in Rome of the third century A.D., probably representing two typical founders of an early Christian sect. The head on the left has also been conjectured to be a portrait of St. Peter and that on the right of St. Paul

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

INTRODUCTION

Salutation.

1 PAUL, called *to be* an apostle of Jesus Christ through the will
2 of God, and Sosthenes [1]our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our
3 Lord Jesus Christ in every place, their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

Congratulation.

4 I thank [2]my God always concerning you, for the grace of
5 God which was given you in Christ Jesus; that in everything ye were enriched in him, in all [3]utterance and all knowledge;
6 even as the testimony of Christ was confirmed in you: [7] so
that ye come behind in no gift; waiting for the revelation of our
8 Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreproveable in the day of our Lord Jesus Christ.
9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

FACTION AND PARTY SPIRIT

The Indictment.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together
11 in the same mind and in the same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among
12 you. Now this I mean, that each one of you saith, I am of
13 Paul; and I of Apollos; and I of Cephas; and I of Christ. [4]Is

[1] Gr. *the brother.* [2] Some ancient authorities omit *my.* [3] Gr. *word.*
[4] Or, *Christ is divided. Was Paul crucified for you?*

Christ divided? was Paul crucified for you? or were ye bap-
14 tized into the name of Paul? [1]I thank God that I baptized
15 none of you, save Crispus and Gaius; lest any man should say
16 that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I bap-
17 tized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

Wisdom and foolishness.

18 For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power
19 of God. For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this [2]world? hath not God made foolish the wisdom of the
21 world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the [3]preaching to save them that believe.
22 Seeing that Jews ask for signs, and Greeks seek after wisdom:
23 but we preach [4]Christ crucified, unto Jews a stumblingblock,
24 and unto Gentiles foolishness; but unto [5]them that are called, both Jews and Greeks, Christ the power of God, and the wis-
25 dom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Nobility and baseness.

26 For [6]behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, [7]*are called*:
27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things
28 that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* [8]and the things that are not, that he might bring to nought the things that are:
29 that no flesh should glory before God. [30] But of him are ye in

[1] Some ancient authorities read *I give thanks that.* [2] Or, *age* [3] Gr. *thing preached.* [4] Or, *a Messiah* [5] Gr. *the called themselves.* [6] Or, *ye behold* [7] Or, have part therein [8] Many ancient authorities omit *and.*

Christ Jesus, who was made unto us wisdom from God, [1]and
31 righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

Persuasiveness and demonstration.

2 And I, brethren, when I came unto you, came not with excellency of [2]speech or of wisdom, proclaiming to you the
2 [3]mystery of God. For I determined not to know anything
3 among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.
4 And my [2]speech and my [4]preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of
5 power: that your faith should not [5]stand in the wisdom of men, but in the power of God.

The wisdom, nobility, and persuasiveness of the Gospel.

6 Howbeit we speak wisdom among the [6]perfect: yet a wisdom not of this [7]world, nor of the rulers of this [7]world, which are
7 coming to nought: but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God fore-
8 ordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they
9 would not have crucified the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

10 [8]But unto us God revealed [9]*them* through the Spirit: for the
11 Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none
12 knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God.
13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; [10] [11]comparing spiritual

[1] Or, *both righteousness and sanctification and redemption* [2] Or, *word*
[3] Many ancient authorities read *testimony*. [4] Gr. *thing preached*. [5] Gr. *be*.
[6] Or, *fullgrown* [7] Or, *age*: and so in ver. 7, 8; but not in ver. 12.
[8] Some ancient authorities read *For*. [9] Or, it [10] Or, *combining*
[11] Or, *interpreting spiritual things to spiritual* men

14 things with spiritual. Now the natural man receiveth not the
things of the Spirit of God: for they are foolishness unto him;
and he cannot know them, because they are spiritually [1]judged.
15 But he that is spiritual [2]judgeth all things, and he himself is
16 [1]judged of no man. For who hath known the mind of the
Lord, that he should instruct him? But we have the mind of
Christ.

The defective spiritual condition of the Corinthians.

3 And I, brethren, could not speak unto you as unto spiritual,
2 but as unto carnal, as unto babes in Christ. I fed you with
milk, not with meat; for ye were not yet able *to bear it*: nay,
3 not even now are ye able; for ye are yet carnal: for whereas
there is among you jealousy and strife, are ye not carnal, and
4 walk after the manner of men? For when one saith, I am of
5 Paul; and another, I am of Apollos; are ye not men? What
then is Apollos? and what is Paul? Ministers through whom
6 ye believed; and each as the Lord gave to him. I planted,
7 Apollos watered; but God gave the increase. So then neither
is he that planteth anything, neither he that watereth; but
8 God that giveth the increase. Now he that planteth and he
that watereth are one: but each shall receive his own reward
9 according to his own labour. For we are God's fellow-workers:
ye are God's [3]husbandry, God's building.

A digression on church building.

10 According to the grace of God which was given unto me, as
a wise masterbuilder I laid a foundation; and another buildeth
thereon. But let each man take heed how he buildeth thereon.
11 For other foundation can no man lay than that which is laid,
12 which is Jesus Christ. But if any man buildeth on the founda-
13 tion gold, silver, costly stones, wood, hay, stubble; each man's
work shall be made manifest: for the day shall declare it, be-
cause it is revealed in fire; [4]and the fire itself shall prove each
14 man's work of what sort it is. If any man's work shall abide
15 which he built thereon, he shall receive a reward. If any man's
work shall be burned, he shall suffer loss: but he himself shall
be saved; yet so as through fire.

[1] Or, *examined* [2] Or, *examineth* [3] Gr. *tilled land.* [4] Or, *and each man's work, of what sort it is, the fire shall prove it.*

THE METAPHOR OF THE BUILDER

A relief from the Lateran Museum at Rome illustrating the use of mechanism in erecting important buildings. The subject is a crane worked by a treadmill, and employing a system of pulleys

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16 Know ye not that ye are a [1]temple of God, and *that* the
17 Spirit of God dwelleth in you? If any man destroyeth the
[1]temple of God, him shall God destroy; for the [1]temple of God
is holy, [2]which *temple* ye are.

Recapitulation.

18 Let no man deceive himself. If any man thinketh that he is
wise among you in this [3]world, let him become a fool, that he
19 may become wise. For the wisdom of this world is foolishness
with God. For it is written, He that taketh the wise in their
20 craftiness: and again, The Lord knoweth the reasonings of the
21 wise, that they are vain. Wherefore let no one glory in men.
22 For all things are yours; whether Paul, or Apollos, or Cephas,
or the world, or life, or death, or things present, or things to
23 come; all are yours; and ye are Christ's; and Christ is God's.

Stewards and their responsibility.

4 Let a man so account of us, as of ministers of Christ, and
2 stewards of the mysteries of God. Here, moreover, it is re-
3 quired in stewards, that a man be found faithful. But with me
it is a very small thing that I should be [4]judged of you, or of
4 man's [5]judgement: yea, I [6]judge not mine own self. For I know
nothing against myself; yet am I not hereby justified: but he
5 that [7]judgeth me is the Lord. Wherefore judge nothing before
the time, until the Lord come, who will both bring to light the
hidden things of darkness, and make manifest the counsels of
the hearts; and then shall each man have his praise from God.

Factions are an affront to the apostles.

6 Now these things, brethren, I have in a figure transferred to
myself and Apollos for your sakes; that in us ye might learn
not *to go* beyond the things which are written; that no one of
7 you be puffed up for the one against the other. For who maketh
thee to differ? and what hast thou that thou didst not receive?
but if thou didst receive it, why dost thou glory, as if thou
8 hadst not received it? Already are ye filled, already ye are
become rich, ye have reigned without us: yea and I would that
9 ye did reign, that we also might reign with you. For, I think,
God hath set forth us the apostles last of all, as men doomed

[1] Or, *sanctuary* [2] Or, *and such are ye* [3] Or, *age* [4] Or, *examined*
[5] Gr. *day.* [6] Or, *examine* [7] Or, *examineth*

to death: for we are made a spectacle unto the world, [1]and to
10 angels, and to men. We are fools for Christ's sake, but ye are
wise in Christ; we are weak, but ye are strong; ye have glory,
11 but we have dishonour. Even unto this present hour we both
hunger, and thirst, and are naked, and are buffeted, and have
12 no certain dwellingplace; and we toil, working with our own
hands: being reviled, we bless; being persecuted, we endure;
13 being defamed, we intreat: we are made as the [2]filth of the
world, the offscouring of all things, even until now.

A personal appeal and a warning.

14 I write not these things to shame you, but to admonish you
15 as my beloved children. For though ye should have ten thou-
sand tutors in Christ, yet *have ye* not many fathers: for in
16 Christ Jesus I begat you through the gospel. I beseech you
17 therefore, be ye imitators of me. For this cause have I sent
unto you Timothy, who is my beloved and faithful child in the
Lord, who shall put you in remembrance of my ways which be
18 in Christ, even as I teach everywhere in every church. Now
19 some are puffed up, as though I were not coming to you. But
I will come to you shortly, if the Lord will; and I will know,
20 not the word of them which are puffed up, but the power. For
21 the kingdom of God is not in word, but in power. What will
ye? shall I come unto you with a rod, or in love and a spirit
of meekness?

IMMORALITY AND LITIGATION

A particular case of immorality.

5 It is actually reported that there is fornication among you,
and such fornication as is not even among the Gentiles, that
2 one *of you* hath his father's wife. And [3]ye are puffed up, and
[4]did not rather mourn, that he that had done this deed might
3 be taken away from among you. For I verily, being absent in
body but present in spirit, have already, as though I were
4 present, judged him that hath so wrought this thing, in the
name of our Lord Jesus, ye being gathered together, and my
5 spirit, with the power of our Lord Jesus, to deliver such a one
unto Satan for the destruction of the flesh, that the spirit may

[1] Or, *both to angels and men* [2] Or, *refuse* [3] Or, *are ye puffed up?*
[4] Or, *did ye not rather mourn, . . . you?*

6 be saved in the day of the Lord [1]Jesus. Your glorying is not
good. Know ye not that a little leaven leaveneth the whole
7 lump? Purge out the old leaven, that ye may be a new lump,
even as ye are unleavened. For our passover also hath been
8 sacrificed, *even* Christ: wherefore let us [2]keep the feast, not with
old leaven, neither with the leaven of malice and wickedness,
but with the unleavened bread of sincerity and truth.

Evildoers are to be avoided.

9 I wrote unto you in my epistle to have no company with
10 fornicators; [3]not altogether with the fornicators of this world,
or with the covetous and extortioners, or with idolaters; for
11 then must ye needs go out of the world: but [4]now I write unto
you not to keep company, if any man that is named a brother
be a fornicator, or covetous, or an idolater, or a reviler, or a
drunkard, or an extortioner; with such a one no, not to eat.
12 For what have I to do with judging them that are without?
13 Do not ye judge them that are within, whereas them that are
without God judgeth? Put away the wicked man from among
yourselves.

A lawsuit in the secular courts.

6 Dare any of you, having a matter against [5]his neighbour,
go to law before the unrighteous, and not before the saints?
2 Or know ye not that the saints shall judge the world? and if
the world is judged by you, are ye unworthy [6]to judge the
3 smallest matters? Know ye not that we shall judge angels?
4 how much more, things that pertain to this life? If then ye
have [7]to judge things pertaining to this life, [8]do ye set them to
5 judge who are of no account in the church? I say *this* to move
you to shame. Is it so, that there cannot be *found* among you
one wise man, who shall be able to decide between his brethren,
6 but brother goeth to law with brother, and that before un-
7 believers? Nay, already it is altogether [9]a defect in you, that
ye have lawsuits one with another. Why not rather take
8 wrong? why not rather be defrauded? Nay, but ye yourselves
9 do wrong, and defraud, and that *your* brethren. Or know ye

[1] Some ancient authorities omit *Jesus.* [2] Gr. *keep festival.* [3] Or, *not at all* meaning *the fornicators &c.* [4] Or, *as it is, I wrote* [5] Gr. *the other.* [6] Gr. *of the smallest tribunals.* [7] Gr. *tribunals pertaining to.* [8] Or, *set them . . . church.* [9] Or, *a loss to you*

not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,
10 nor thieves, nor covetous, nor drunkards, nor revilers, nor
11 extortioners, shall inherit the kingdom of God. And such were some of you: but ye [1]were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

A Court of Law in Roman Corinth. The ruins of the Basilica at the east end of the Agora

A digression on antinomianism.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the
13 power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the
14 body: and God both raised the Lord, and will raise up us
15 through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and
16 make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain,
17 saith he, shall become one flesh. But he that is joined unto the
18 Lord is one spirit. Flee fornication. Every sin that a man

[1] Gr. *washed yourselves.*

doeth is without the body; but he that committeth fornication
19 sinneth against his own body. Or know ye not that your body
is a [1]temple of the [2]Holy Ghost which is in you, which ye have
20 from God? and ye are not your own; for ye were bought with
a price: glorify God therefore in your body.

FIVE QUESTIONS CONCERNING MARRIAGE

Concerning those already married.

7 Now concerning the things whereof ye wrote: It is good for a
2 man not to touch a woman. But, because of fornications, let
each man have his own wife, and let each woman have her
3 own husband. Let the husband render unto the wife her due:
4 and likewise also the wife unto the husband. The wife hath
not power over her own body, but the husband: and likewise
also the husband hath not power over his own body, but the
5 wife. Defraud ye not one the other, except it be by consent
for a season, that ye may give yourselves unto prayer, and may
be together again, that Satan tempt you not because of your
6 incontinency. But this I say by way of permission, not of
7 commandment. [3]Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after
this manner, and another after that.

Concerning the unmarried.

8 But I say to the unmarried and to widows, It is good
9 for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn.

Concerning divorce and mixed marriages.

10 But unto the married I give charge, *yea* not I, but the Lord, That
11 the wife depart not from her husband (but and if she depart,
let her remain unmarried, or else be reconciled to her husband);
12 and that the husband leave not his wife. But to the rest say
I, not the Lord: If any brother hath an unbelieving wife, and
13 she is content to dwell with him, let him not leave her. And
the woman which hath an unbelieving husband, and he is
14 content to dwell with her, let her not leave her husband. For
the unbelieving husband is sanctified in the wife, and the un-

[1] Or, *sanctuary* [2] Or, *Holy Spirit* [3] Many ancient authorities read *For.*

believing wife is sanctified in the brother: else were your
15 children unclean; but now are they holy. Yet if the unbelieving
departeth, let him depart: the brother or the sister is not under
16 bondage in such *cases*: but God hath called [1]us in peace. For
how knowest thou, O wife, whether thou shalt save thy hus-
band? or how knowest thou, O husband, whether thou shalt
17 save thy wife? Only, as the Lord hath distributed to each man,
as God hath called each, so let him walk. And so ordain I in
18 all the churches. Was any man called being circumcised? let
him not become uncircumcised. Hath any been called in un-
19 circumcision? let him not be circumcised. Circumcision is
nothing, and uncircumcision is nothing; but the keeping of the
20 commandments of God. Let each man abide in that calling
21 wherein he was called. Wast thou called being a bondservant?
care not for it: [2]but if thou canst become free, use *it* rather.
22 For he that was called in the Lord, being a bondservant, is the
Lord's freedman: likewise he that was called, being free, is
23 Christ's bondservant. Ye were bought with a price; become
24 not bondservants of men. Brethren, let each man, wherein he
was called, therein abide with God.

Concerning virgins.

25 Now concerning virgins I have no commandment of the
Lord: but I give my judgement, as one that hath obtained
26 mercy of the Lord to be faithful. I think therefore that this is
good by reason of the present distress, *namely*, that it is good
27 for a man [3]to be as he is. Art thou bound unto a wife? seek not
28 to be loosed. Art thou loosed from a wife? seek not a wife. But
and if thou marry, thou hast not sinned; and if a virgin marry,
she hath not sinned. Yet such shall have tribulation in the
29 flesh: and I would spare you. But this I say, brethren, the
time [4]is shortened, that henceforth both those that have wives
30 may be as though they had none; and those that weep, as
though they wept not; and those that rejoice, as though they
rejoiced not; and those that buy, as though they possessed not;
31 and those that use the world, as not [5]abusing it: for the fashion
32 of this world passeth away. But I would have you to be free
from cares. He that is unmarried is careful for the things of
33 the Lord, how he may please the Lord: but he that is married

[1] Many ancient authorities read *you*. [2] Or, *nay, even if* [3] Gr. *so to be.*
[4] Or, *is shortened henceforth, that both those &c.* [5] Or, *using it to the full*

is careful for the things of the world, how he may please his
34 [1]wife. And there is a difference also between the wife and the
virgin. She that is unmarried is careful for the things of the
Lord, that she may be holy both in body and in spirit: but she
that is married is careful for the things of the world, how she
35 may please her husband. And this I say for your own profit;
not that I may cast a [2]snare upon you, but for that which is
seemly, and that ye may attend upon the Lord without dis-
36 traction. But if any man thinketh that he behaveth himself
unseemly toward his [3]virgin *daughter*, if she be past the flower
of her age, and if need so requireth, let him do what he will;
37 he sinneth not; let them marry. But he that standeth stedfast
in his heart, having no necessity, but hath power as touching
his own will, and hath determined this in his own heart, to
38 keep his own [3]virgin *daughter*, shall do well. So then both
he that giveth his own [3]virgin *daughter* in marriage doeth
well; and he that giveth her not in marriage shall do better.

Concerning second marriages.

39 A wife is bound for so long time as her husband liveth; but
if the husband be [4]dead, she is free to be married to whom she
40 will; only in the Lord. But she is happier if she abide as she
is, after my judgement: and I think that I also have the Spirit
of God.

CONCERNING MEAT THAT HAS BEEN OFFERED TO IDOLS

Inflation and edification.

8 Now concerning things sacrificed to idols: We know that
we all have knowledge. Knowledge puffeth up, but love
2 [5]edifieth. If any man thinketh that he knoweth anything, he
3 knoweth not yet as he ought to know; but if any man loveth
4 God, the same is known of him. Concerning therefore the eating
of things sacrificed to idols, we know that no idol is *anything*
5 in the world, and that there is no God but one. For though
there be that are called gods, whether in heaven or on earth;

[1] Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.* [2] Or, *constraint* Gr. *noose.* [3] Or, *virgin* (omitting daughter) [4] Gr. *fallen asleep.* [5] Gr. *buildeth up.*

6 as there are gods many, and lords many; yet to us there is one
God, the Father, of whom are all things, and we unto him;
and one Lord, Jesus Christ, through whom are all things, and
7 we through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a
thing sacrificed to an idol; and their conscience being weak is
8 defiled. But meat will not commend us to God: neither, if we
eat not, [1]are we the worse; nor, if we eat, [2]are we the better.

'Things sacrificed to idols.' A bas-relief on a silver cup from Boscoreale representing a Roman sacrifice

9 But take heed lest by any means this [3]liberty of yours become
10 a stumblingblock to the weak. For if a man see thee which hast
knowledge sitting at meat in an idol's temple, will not his
conscience, if he is weak, [4]be emboldened to eat things sac-
11 rificed to idols? For [5]through thy knowledge he that is weak
12 perisheth, the brother for whose sake Christ died. And thus,
sinning against the brethren, and wounding their conscience
13 when it is weak, ye sin against Christ. Wherefore, if meat
maketh my brother to stumble, I will eat no flesh for evermore,
that I make not my brother to stumble.

[1] Gr. *do we lack.* [2] Gr. *do we abound.* [3] Or, *power* [4] Gr. *be builded up.* [5] Gr. *in.*

Apostolic privilege and pastoral reserve.

9 Am I not free? am I not an apostle? have I not seen Jesus
2 our Lord? are not ye my work in the Lord? If to others
I am not an apostle, yet at least I am to you: for the seal of
3 mine apostleship are ye in the Lord. My defence to them that
4 examine me is this. Have we no right to eat and to drink?
5 Have we no right to lead about a wife that is a [1]believer, even
as the rest of the apostles, and the brethren of the Lord, and
6 Cephas? Or I only and Barnabas, have we not a right to for-
7 bear working? What soldier ever serveth at his own charges?
who planteth a vineyard, and eateth not the fruit thereof? or
who feedeth a flock, and eateth not of the milk of the flock?
8 Do I speak these things after the manner of men? or saith not
9 the law also the same? For it is written in the law of Moses,
Thou shalt not muzzle the ox when he treadeth out the corn.
10 Is it for the oxen that God careth, or [2]saith he it altogether for
our sake? Yea, for our sake it was written: because he that
ploweth ought to plow in hope, and he that thresheth, *to thresh*
11 in hope of partaking. If we sowed unto you spiritual things, is
12 it a great matter if we shall reap your carnal things? If others
partake of *this* right over you, do not we yet more? Neverthe-
less we did not use this right; but we bear all things, that we
13 may cause no hindrance to the gospel of Christ. Know ye not
that they which minister about sacred things eat *of* the things
of the temple, *and* they which wait upon the altar have their
14 portion with the altar? Even so did the Lord ordain that they
15 which proclaim the gospel should live of the gospel. But I have
used none of these things: and I write not these things that it
may be so done in my case: for *it were* good for me rather to
16 die, than that any man should make my glorying void. For
if I preach the gospel, I have nothing to glory of; for necessity
is laid upon me; for woe is unto me, if I preach not the gospel.
17 For if I do this of mine own will, I have a reward: but if not
18 of mine own will, I have a stewardship intrusted to me. What
then is my reward? That, when I preach the gospel, I may
make the gospel without charge, so as not to use to the full
19 my right in the gospel. For though I was free from all *men*,
I brought myself under bondage to all, that I might gain the
20 more. And to the Jews I became as a Jew, that I might gain

[1] Gr. *sister.* [2] Or, *saith he it, as he doubtless doth, for our sake?*

'Thou shalt not muzzle the ox when he treadeth out the corn.' Threshing in the East

Jews; to them that are under the law, as under the law, not
being myself under the law, that I might gain them that are
21 under the law; to them that are without law, as without
law, not being without law to God, but under law to Christ,
22 that I might gain them that are without law. To the weak
I became weak, that I might gain the weak: I am become all
23 things to all men, that I may by all means save some. And
I do all things for the gospel's sake, that I may be a joint
24 partaker thereof. Know ye not that they which run in a [1]race
run all, but one receiveth the prize? Even so run, that ye may
25 attain. And every man that striveth in the games is temperate
in all things. Now they *do it* to receive a corruptible crown;
26 but we an incorruptible. I therefore so run, as not uncertainly;
27 so [2]fight I, as not beating the air: but I [3]buffet my body, and
bring it into bondage: lest by any means, after that I have
preached to others, I myself should be rejected.

The dangers of presumption.

10 For I would not, brethren, have you ignorant, how that our
fathers were all under the cloud, and all passed through the
2 sea; and were all baptized [4]unto Moses in the cloud and in the
3 sea; and did all eat the same spiritual meat; [4] and did all drink
the same spiritual drink: for they drank of a spiritual rock that
5 followed them: and the rock was Christ. Howbeit with most
of them God was not well pleased: for they were overthrown in
6 the wilderness. Now [5]these things were our examples, to the
intent we should not lust after evil things, as they also lusted.
7 Neither be ye idolaters, as were some of them; as it is written,
The people sat down to eat and drink, and rose up to play.
8 Neither let us commit fornication, as some of them committed,
9 and fell in one day three and twenty thousand. Neither let us
tempt the [6]Lord, as some of them tempted, and perished by
10 the serpents. Neither murmur ye, as some of them murmured,
11 and perished by the destroyer. Now these things happened
unto them [7]by way of example; and they were written for our
12 admonition, upon whom the ends of the ages are come. Where-
fore let him that thinketh he standeth take heed lest he fall.
13 There hath no temptation taken you but such as man can bear:

[1] Gr. *racecourse.* [2] Gr. *box.* [3] Gr. *bruise.* [4] Gr. *into.* [5] Or, *in these things they became figures of us* [6] Some ancient authorities read *Christ.* [7] Gr. *by way of figure.*

but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

General answer to the question.

14 Wherefore, my beloved, flee from idolatry. [15] I speak as to
16 wise men; judge ye what I say. The cup of blessing which we bless, is it not a [1]communion of the blood of Christ? The

The shambles. A butcher's shop in Roman times.
A contemporary relief

[2]bread which we break, is it not a [1]communion of the body of
17 Christ? [3]seeing that we, who are many, are one [2]bread, one
18 body: for we all partake [4]of the one [2]bread. Behold Israel after the flesh: have not they which eat the sacrifices communion
19 with the altar? What say I then? that a thing sacrificed to
20 idols is anything, or that an idol is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [5]devils, and not to God: and I would not that ye should have com-
21 munion with [5]devils. Ye cannot drink the cup of the Lord, and the cup of [5]devils: ye cannot partake of the table of the
22 Lord, and of the table of [5]devils. Or do we provoke the Lord to jealousy? are we stronger than he?

[1] Or, *participation in* [2] Or, *loaf* [3] Or, *seeing that there is one bread, we, who are many, are one body* [4] Gr. *from.* [5] Gr. *demons.*

Specific answers.

23 All things are lawful; but all things are not expedient. All
24 things are lawful; but all things [1]edify not. Let no man
25 seek his own, but *each* his neighbour's *good*. Whatsoever is
sold in the shambles, eat, asking no question for conscience
26 sake; for the earth is the Lord's, and the fulness thereof.
27 If one of them that believe not biddeth you *to a feast*, and ye
are disposed to go; whatsoever is set before you, eat, asking
28 no question for conscience sake. But if any man say unto you,
This hath been offered in sacrifice, eat not, for his sake that
29 shewed it, and for conscience sake: conscience, I say, not thine
own, but the other's; for why is my liberty judged by another
30 conscience? [2]If I by grace partake, why am I evil spoken of
31 for that for which I give thanks? Whether therefore ye eat, or
32 drink, or whatsoever ye do, do all to the glory of God. Give
no occasion of stumbling, either to Jews, or to Greeks, or to
33 the church of God: even as I also please all men in all things,
not seeking mine own profit, but the *profit* of the many, that
11 they may be saved. Be ye imitators of me, even as I also
am of Christ.

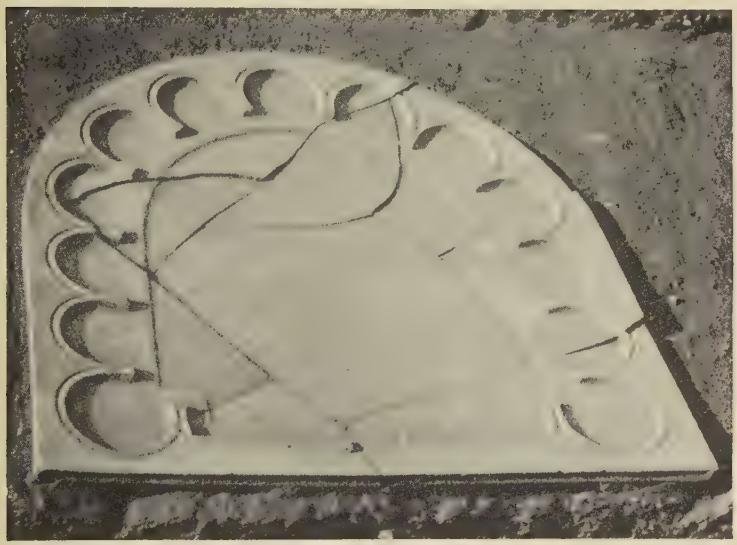
QUESTIONS CONNECTED WITH PUBLIC WORSHIP

The Covering of the Head

2 Now I praise you that ye remember me in all things, and
3 hold fast the traditions, even as I delivered them to you. But
I would have you know, that the head of every man is Christ;
and the head of the woman is the man; and the head of Christ
4 is God. Every man praying or prophesying, having his head
5 covered, dishonoureth his head. But every woman praying or
prophesying with her head unveiled dishonoureth her head: for
6 it is one and the same thing as if she were shaven. For if a
woman is not veiled, let her also be shorn: but if it is a shame to
7 a woman to be shorn or shaven, let her be veiled. For a man
indeed ought not to have his head veiled, forasmuch as he is
the image and glory of God: but the woman is the glory of the
8 man. For the man is not of the woman; but the woman of the
9 man: for neither was the man created for the woman; but the

[1] Gr. *build not up.* [2] Or, *If I partake with thankfulness*

10 woman for the man: for this cause ought the woman to [1]have
11 *a sign of* authority on her head, because of the angels. Howbeit
neither is the woman without the man, nor the man without
12 the woman, in the Lord. For as the woman is of the man, so
13 is the man also by the woman; but all things are of God. Judge



A sacred table from early Christian times, found in excavations at Corinth in 1928. It was, perhaps, connected with the Lord's Supper. Similar tables are still in use on Mt. Athos

ye [2]in yourselves: is it seemly that a woman pray unto God
14 unveiled? Doth not even nature itself teach you, that, if a
15 man have long hair, it is a dishonour to him? But if a woman
have long hair, it is a glory to her: for her hair is given her for
16 a covering. But if any man seemeth to be contentious, we have
no such custom, neither the churches of God.

The Lord's Supper

17 But in giving you this charge, I praise you not, that ye come
18 together not for the better but for the worse. For first of all,

[1] Or, *have authority over* [2] Or, *among*

when ye come together [1]in the church, I hear that [2]divisions
19 exist among you; and I partly believe it. For there must be
also [3]heresies among you, that they which are approved may be
20 made manifest among you. When therefore ye assemble your-
21 selves together, it is not possible to eat the Lord's supper: for
in your eating each one taketh before *other* his own supper;
22 and one is hungry, and another is drunken. What? have ye
not houses to eat and to drink in? or despise ye the [4]church of
God, and put them to shame that [5]have not? What shall I say
23 to you? [6]shall I praise you in this? I praise you not. For I
received of the Lord that which also I delivered unto you, how
that the Lord Jesus in the night in which he was betrayed took
24 bread; and when he had given thanks, he brake it, and said,
This is my body, which [7]is for you: this do in remembrance of
25 me. In like manner also the cup, after supper, saying, This
cup is the new [8]covenant in my blood: this do, as oft as ye drink
26 *it*, in remembrance of me. For as often as ye eat this bread,
and drink the cup, ye proclaim the Lord's death till he come.
27 Wherefore whosoever shall eat the bread or drink the cup of the
Lord unworthily, shall be guilty of the body and the blood of
28 the Lord. But let a man prove himself, and so let him eat of
29 the bread, and drink of the cup. For he that eateth and drink-
eth, eateth and drinketh judgement unto himself, if he [9]dis-
30 cern not the body. For this cause many among you are weak
31 and sickly, and not a few sleep. But if we [10]discerned our-
32 selves, we should not be judged. But [11]when we are judged,
we are chastened of the Lord, that we may not be condemned
33 with the world. Wherefore, my brethren, when ye come to-
34 gether to eat, wait one for another. If any man is hungry, let
him eat at home; that your coming together be not unto judge-
ment. And the rest will I set in order whensoever I come.

Concerning Spiritual Gifts

The discerning of spirits.

12 2 Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that when ye were Gentiles *ye were*

[1] Or, *in congregation.* [2] Gr. *schisms.* [3] Or, *factions*
[4] Or, *congregation* [5] Or, *have nothing* [6] Or, *shall I praise you? In this I praise you not.* [7] Many ancient authorities read *is broken for you.* [8] Or, *testament* [9] Gr. *discriminate.* [10] Gr. *discriminated.*
[11] Or, *when we are judged of the Lord, we are chastened*

led away unto those dumb idols, howsoever ye might be led.
3 Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

The unity of the Spirit.

4 Now there are diversities of gifts, but the same Spirit. [5] And
6 there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who
7 worketh all things in all. But to each one is given the mani-
8 festation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the
9 word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in
10 the one Spirit; and to another workings of [1]miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpreta-
11 tion of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

The unity of the Body of Christ.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is
13 Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all
14 made to drink of one Spirit. For the body is not one member,
15 but many. If the foot shall say, Because I am not the hand,
16 I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the
17 body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hear-
18 ing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him.
19 And if they were all one member, where were the body?
20 But now they are many members, but one body. [21] And the eye cannot say to the hand, I have no need of thee: or again the
22 head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are
23 necessary: and those *parts* of the body, which we think to be less honourable, upon these we [2]bestow more abundant honour;

[1] Gr. *powers.* [2] Or, *put on*

and our uncomely *parts* have more abundant comeliness;
24 whereas our comely *parts* have no need: but God tempered the
body together, giving more abundant honour to that *part*
25 which lacked; that there should be no schism in the body; but
that the members should have the same care one for another.
26 And whether one member suffereth, all the members suffer
with it; or *one* member is [1]honoured, all the members rejoice
27 with it. Now ye are the body of Christ, and [2]severally members
28 thereof. And God hath set some in the church, first apostles,
secondly prophets, thirdly teachers, then [3]miracles, then gifts
29 of healings, helps, [4]governments, *divers* kinds of tongues. Are
all apostles? are all prophets? are all teachers? are all *workers*
30 *of* [3]miracles? have all gifts of healings? do all speak with
31 tongues? do all interpret? But desire earnestly the greater
gifts. And a still more excellent way shew I unto you.

Charity.

13 If I speak with the tongues of men and of angels, but have
not love, I am become sounding brass, or a clanging cymbal.
2 And if I have *the gift of* prophecy, and know all mysteries and
all knowledge; and if I have all faith, so as to remove moun-
3 tains, but have not love, I am nothing. And if I bestow all my
goods to feed *the poor*, and if I give my body [5]to be burned, but
4 have not love, it profiteth me nothing. Love suffereth long,
and is kind; love envieth not; love vaunteth not itself, is not
5 puffed up, doth not behave itself unseemly, seeketh not its
6 own, is not provoked, taketh not account of evil; rejoiceth not
7 in unrighteousness, but rejoiceth with the truth; [6]beareth all
things, believeth all things, hopeth all things, endureth all
8 things. Love never faileth: but whether *there be* prophecies,
they shall be done away; whether *there be* tongues, they shall
9 cease; whether *there be* knowledge, it shall be done away. For
10 we know in part, and we prophesy in part: but when that which
is perfect is come, that which is in part shall be done away.
11 When I was a child, I spake as a child, I felt as a child, I
thought as a child: now that I am become a man, I have put
12 away childish things. For now we see in a mirror, [7]darkly;

[1] Or, *glorified* [2] Or, *members each in his part* [3] Gr. *powers.*
[4] Or, *wise counsels* [5] Many ancient authorities read *that I may glory.*
[6] Or, *covereth* [7] Gr. *in a riddle.*

but then face to face: now I know in part; but then shall I
13 [1]know even as also I have been [2]known. But now abideth
faith, hope, love, these three; [3]and the [4]greatest of these
is love.

Practical values.

14 Follow after love; yet desire earnestly spiritual *gifts*, but
2 rather that ye may prophesy. For he that speaketh in a
tongue speaketh not unto men, but unto God; for no man
3 [5]understandeth; but in the spirit he speaketh mysteries. But
he that prophesieth speaketh unto men edification, and com-
4 fort, and consolation. He that speaketh in a tongue [6]edifieth
5 himself; but he that prophesieth [6]edifieth the church. Now
I would have you all speak with tongues, but rather that ye
should prophesy: and greater is he that prophesieth than he
that speaketh with tongues, except he interpret, that the
6 church may receive edifying. But now, brethren, if I come
unto you speaking with tongues, what shall I profit you, unless
I speak to you either by way of revelation, or of knowledge,
7 or of prophesying, or of teaching? Even things without life,
giving a voice, whether pipe or harp, if they give not a distinc-
tion in the sounds, how shall it be known what is piped or
8 harped? For if the trumpet give an uncertain voice, who shall
9 prepare himself for war? So also ye, unless ye utter by the
tongue speech easy to be understood, how shall it be known
10 what is spoken? for ye will be speaking into the air. There are,
it may be, so many kinds of voices in the world, and [7]no *kind*
11 is without signification. If then I know not the meaning of the
voice, I shall be to him that speaketh a barbarian, and he that
12 speaketh will be a barbarian [8]unto me. So also ye, since ye are
zealous of [9]spiritual *gifts*, seek that ye may abound unto the
13 edifying of the church. Wherefore let him that speaketh in a
14 tongue pray that he may interpret. For if I pray in a tongue,
15 my spirit prayeth, but my understanding is unfruitful. What
is it then? I will pray with the spirit, and I will pray with the
understanding also: I will sing with the spirit, and I will sing
16 with the understanding also. Else if thou bless with the spirit,

[1] Gr. *know fully.* [2] Gr. *known fully.* [3] Or, *but greater than these*
[4] Gr. *greater.* [5] Gr. *heareth.* [6] Gr. *buildeth up.* [7] Or, *nothing is without voice* [8] Or, *in my case* [9] Gr. *spirits.*

how shall he that filleth the place of [1]the unlearned say the
Amen at thy giving of thanks, seeing he knoweth not what
17 thou sayest? For thou verily givest thanks well, but the other
18 is not [2]edified. I thank God, I speak with tongues more than
19 you all: howbeit in the church I had rather speak five words
with my understanding, that I might instruct others also, than
ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in malice be ye
21 babes, but in mind be [3]men. In the law it is written, By men
of strange tongues and by the lips of strangers will I speak
unto this people; and not even thus will they hear me, saith
22 the Lord. Wherefore tongues are for a sign, not to them that
believe, but to the unbelieving: but prophesying *is for a sign,*
23 not to the unbelieving, but to them that believe. If therefore
the whole church be assembled together, and all speak with
tongues, and there come in men unlearned or unbelieving, will
24 they not say that ye are mad? But if all prophesy, and there
come in one unbelieving or unlearned, he is [4]reproved by all,
25 he is judged by all; the secrets of his heart are made manifest;
and so he will fall down on his face and worship God, declaring
that God is [5]among you indeed.

Rules to be observed.

26 What is it then, brethren? When ye come together, each
one hath a psalm, hath a teaching, hath a revelation, hath a
tongue, hath an interpretation. Let all things be done unto
27 edifying. If any man speaketh in a tongue, *let it be* by two, or
28 at the most three, and *that* in turn; and let one interpret: but
if there be no interpreter, let him keep silence in the church;
29 and let him speak to himself, and to God. And let the prophets
30 speak *by* two or three, and let the others [6]discern. But if a
revelation be made to another sitting by, let the first keep
31 silence. For ye all can prophesy one by one, that all may learn,
32 and all may be [7]comforted; and the spirits of the prophets
33 are subject to the prophets; for God is not *a God* of confusion,
but of peace; as in all the churches of the saints.

[1] Or, *him that is without gifts*: and so in ver. 23, 24. [2] Gr. *builded up.*
[3] Gr. *of full age.* [4] Or, *convicted* [5] Or, *in* [6] Gr. *discriminate.*
[7] Or, *exhorted*

Women are to be silent in Church

34 Let the women keep silence in the churches: for it is not
permitted unto them to speak; but let them be in subjection,
35 as also saith the law. And if they would learn anything, let
them ask their own husbands at home: for it is shameful for
36 a woman to speak in the church. What? was it from you that
the word of God went forth? or came it unto you alone?

Summary conclusion.

37 If any man thinketh himself to be a prophet, or spiritual, let
him take knowledge of the things which I write unto you, that
38 they are the commandment of the Lord. [1]But if any man is
ignorant, let him be ignorant.
39 Wherefore, my brethren, desire earnestly to prophesy, and
40 forbid not to speak with tongues. But let all things be done
decently and in order.

THE RESURRECTION OF THE DEAD

The Resurrection of Christ.

15 Now I make known unto you, brethren, the gospel which
I preached unto you, which also ye received, wherein also
2 ye stand, by which also ye are [2]saved; *I make known, I say,*
[3]in what words I preached it unto you, if ye hold it fast, except
3 ye believed [4]in vain. For I delivered unto you first of all that
which also I received, how that Christ died for our sins accord-
4 ing to the scriptures; and that he was buried; and that he hath
5 been raised on the third day according to the scriptures; and
6 that he appeared to Cephas; then to the twelve; then he ap-
peared to above five hundred brethren at once, of whom the
7 greater part remain until now, but some are fallen asleep; then
8 he appeared to James; then to all the apostles; and last of all,
9 as unto one born out of due time, he appeared to me also. For
I am the least of the apostles, that am not meet to be called
10 an apostle, because I persecuted the church of God. But by
the grace of God I am what I am: and his grace which was
bestowed upon me was not found [5]vain; but I laboured more

[1] Many ancient authorities read *But if any man knoweth not, he is not known.* [2] Or, *saved, if ye hold fast what I preached unto you, except &c.* [3] Gr. *with what word.* [4] Or, *without cause* [5] Or, *void*

abundantly than they all: yet not I, but the grace of God
11 which was with me. Whether then *it be* I or they, so we preach,
and so ye believed.

The resurrection of the dead.

12 Now if Christ is preached that he hath been raised from the
dead, how say some among you that there is no resurrection
13 of the dead? But if there is no resurrection of the dead, neither
14 hath Christ been raised: and if Christ hath not been raised,
15 then is our preaching [1]vain, [2]your faith also is [1]vain. Yea, and
we are found false witnesses of God; because we witnessed of
God that he raised up [3]Christ: whom he raised not up, if so be
16 that the dead are not raised. For if the dead are not raised,
17 neither hath Christ been raised: and if Christ hath not been
18 raised, your faith is vain; ye are yet in your sins. Then they
19 also which are fallen asleep in Christ have perished. [4]If in this
life only we have hoped in Christ, we are of all men most
pitiable.

The restitution of all things.

20 But now hath Christ been raised from the dead, the first-
21 fruits of them that are asleep. For since by man *came* death,
22 by man *came* also the resurrection of the dead. For as in Adam
23 all die, so also in [3]Christ shall all be made alive. But each in
his own order: Christ the firstfruits; then they that are Christ's,
24 at his [5]coming. Then *cometh* the end, when he shall deliver up
the kingdom to [6]God, even the Father; when he shall have
25 abolished all rule and all authority and power. For he must
26 reign, till he hath put all his enemies under his feet. The last
27 enemy that shall be abolished is death. For, He put all things
in subjection under his feet. [7]But when he saith, All things
are put in subjection, it is evident that he is excepted who did
28 subject all things unto him. And when all things have been
subjected unto him, then shall the Son also himself be subjected
to him that did subject all things unto him, that God may be
all in all.

[1] Or, *void* [2] Some ancient authorities read *our*. [3] Gr. *the Christ*.
[4] Or, *If we have only hoped in Christ in this life* [5] Gr. *presence*. [6] Gr.
the God and Father. [7] Or, *But when he shall have said, All things are put
in subjection (evidently excepting him that did subject all things unto him),
when, I say, all things &c.*

Two practical arguments and a warning.

29 Else what shall they do which are baptized for the dead?
If the dead are not raised at all, why then are they baptized

'Let us eat and drink, for to-morrow we die.' A Roman goblet from Boscoreale expressing the same idea. It bears the inscription: *Ζῶν μετάλαβε, τὸ γὰρ αὔριον ἄδηλόν ἐστι*—'Drink while you are alive, for to-morrow is uncertain'

30 for them? why do we also stand in jeopardy every hour?
31 I protest by [1]that glorying in you, brethren, which I have in
32 Christ Jesus our Lord, I die daily. If after the manner of men

[1] Or, *your glorying*

I fought with beasts at Ephesus, [1]what doth it profit me? If
the dead are not raised, let us eat and drink, for to-morrow we
33 die. Be not deceived: Evil company doth corrupt good man-
34 ners. [2]Awake up righteously, and sin not; for some have no
knowledge of God: I speak *this* to move you to shame.

What kind of body.

35 But some one will say, How are the dead raised? and with
36 what manner of body do they come? Thou foolish one, that
37 which thou thyself sowest is not quickened, except it die: and
that which thou sowest, thou sowest not the body that shall
be, but a bare grain, it may chance of wheat, or of some other
38 kind; but God giveth it a body even as it pleased him, and to
39 each seed a body of its own. All flesh is not the same flesh: but
there is one *flesh* of men, and another flesh of beasts, and
40 another flesh of birds, and another of fishes. There are also
celestial bodies, and bodies terrestrial: but the glory of the
41 celestial is one, and the *glory* of the terrestrial is another. There
is one glory of the sun, and another glory of the moon, and
another glory of the stars; for one star differeth from another
42 star in glory. So also is the resurrection of the dead. It is
43 sown in corruption; it is raised in incorruption: it is sown in
dishonour; it is raised in glory: it is sown in weakness; it is
44 raised in power: it is sown a natural body; it is raised a
spiritual body. If there is a natural body, there is also a
45 spiritual *body*. So also it is written, The first man Adam
became a living soul. The last Adam *became* a life-giving spirit.
46 Howbeit that is not first which is spiritual, but that which is
47 natural; then that which is spiritual. The first man is of the
48 earth, earthy: the second man is of heaven. As is the earthy,
such are they also that are earthy: and as is the heavenly, such
49 are they also that are heavenly. And as we have borne the
image of the earthy, [3]we shall also bear the image of the
heavenly.

A mystery revealed.

50 Now this I say, brethren, that flesh and blood cannot inherit
the kingdom of God; neither doth corruption inherit incorrup-

[1] Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*
[2] Gr. *Awake out of drunkenness righteously.* [3] Many ancient authorities read *let us also bear.*

51 tion. Behold, I tell you a mystery: We shall not all sleep, but
52 we shall all be changed, in a moment, in the twinkling of an
eye, at the last trump: for the trumpet shall sound, and the
dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal
54 must put on immortality. But when [1]this corruptible shall
have put on incorruption, and this mortal shall have put on
immortality, then shall come to pass the saying that is
55 written, Death is swallowed up [2]in victory. O death, where
56 is thy victory? O death, where is thy sting? The sting of
57 death is sin; and the power of sin is the law: but thanks be
to God, which giveth us the victory through our Lord Jesus
Christ.

Practical conclusion.

58 Wherefore, my beloved brethren, be ye stedfast, unmoveable,
always abounding in the work of the Lord, forasmuch as ye
know that your labour is not [3]vain in the Lord.

THE COLLECTION FOR THE SAINTS

16 Now concerning the collection for the saints, as I gave
2 order to the churches of Galatia, so also do ye. Upon the
first day of the week let each one of you lay by him in store,
as he may prosper, that no collections be made when I come.
3 And when I arrive, [4]whomsoever ye shall approve by letters,
4 them will I send to carry your bounty unto Jerusalem: and
if it be meet for me to go also, they shall go with me.

PROPOSED MOVEMENTS OF ST. PAUL AND HIS AGENTS

5 But I will come unto you, when I shall have passed through
6 Macedonia; for I do pass through Macedonia; but with
you it may be that I shall abide, or even winter, that ye
may set me forward on my journey whithersoever I go.
7 For I do not wish to see you now by the way; for I hope to
8 tarry a while with you, if the Lord permit. But I will tarry at

[1] Many ancient authorities omit *this corruptible shall have put on incorruption, and.* [2] Or, *victoriously* [3] Or, *void* [4] Or, *whomsoever ye shall approve, them will I send with letters*

9 Ephesus until Pentecost; for a great door and effectual is
opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear;
11 for he worketh the work of the Lord, as I also do: let no man
therefore despise him. But set him forward on his journey in
peace, that he may come unto me: for I expect him with the
12 brethren. But as touching Apollos the brother, I besought him
much to come unto you with the brethren: and it was not at
all [1]*his* will to come now; but he will come when he shall have
opportunity.

CONCLUSION

13 Watch ye, stand fast in the faith, quit you like men, be
14 strong. Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the house of Stepha-
nas, that it is the firstfruits of Achaia, and that they have set
16 themselves to minister unto the saints), that ye also be in sub-
jection unto such, and to every one that helpeth in the work
17 and laboureth. And I rejoice at the [2]coming of Stephanas and
Fortunatus and Achaicus: for that which was lacking on your
18 part they supplied. For they refreshed my spirit and yours:
acknowledge ye therefore them that are such.
19 The churches of Asia salute you. Aquila and Prisca salute
you much in the Lord, with the church that is in their house.
20 All the brethren salute you. Salute one another with a holy
kiss.
21 The salutation of me Paul with mine own hand. [22] If any
23 man loveth not the Lord, let him be anathema. [3]Maran atha. The
24 grace of the Lord Jesus Christ be with you. My love be with
you all in Christ Jesus. Amen.

[1] Or, God's *will that he should come now* [2] Gr. *presence.* [3] That is, *Our Lord cometh.*

COMMENTARY

ESSAY A. THE SIGNIFICANCE OF THE FIRST EPISTLE

THE historical circumstances under which this Epistle was written have been examined in the Introduction, and the questions raised in the course of it will be discussed as they occur. An attempt will be made at this point to discover the principles involved in the Corinthian crisis in its initial stages, and to estimate their importance both to St. Paul and his correspondents and to Christians of the present day.

(1) It is to be noticed that in the initial stages of this controversy there seems not to have been, as in the case of the Galatians, any question of the Apostle's authority or of the authenticity of his message: even the Petrine and Apollonian factions within the Corinthian Church did not question St. Paul's apostleship or charge him with falsifying the Gospel, as was done in Galatia; nor does he think himself called upon to make a serious defence against any such attack. Later in the crisis this became the crux of the question, and the controversy becomes almost entirely personal: but in the First Epistle (and presumably in the 'previous letter') when the writer refers to his apostleship, as he does at ix. 1, 2, it is as to a matter on which he can expect complete agreement and which he can use as the basis of further argument; and throughout the Epistle he writes with apparent confidence that he has only to speak to be listened to, that his remonstrances will be at once acted upon, and his testimony to fact accepted without gainsaying. It seems also that in this expectation he was not disappointed: the questions raised in the First Epistle do not to any serious extent rise again in the subsequent stages of the controversy, which takes a different turn and almost has the appearance of having begun anew on quite different grounds and from other causes.

In one respect this made the apostle's task easier: he had only to speak to be obeyed. But at the same time it made the situation at Corinth rather more dangerous, for the questions at issue were not so much controversial as moral. With a fair-minded adversary controversy can be settled by argument and statement of fact,

whereas moral questions are not raised merely as matters of academic discussion, but because the pressure of the corrupt instincts of men as they are urges them to look for excuses and thus to attempt to condone their neglect of what ought to be. It says much for St. Paul's moral power, much also for the sincerity of his correspondents, that his commands and his arguments were accepted as answering their questions: if in course of time they also mended the corrupt morals which had led to the raising of the questions, we recognize the working of the grace of God, and give these beginners in Christianity credit for their perseverance.

With regard to the questions themselves we must make a distinction. In the matters upon which St. Paul comments in chapters i–vi, those, that is to say, which were reported to him by those of the household of Chloe, it seems that the whole Corinthian Church was at fault. Certainly there are indications that some of the more well dispositioned deprecated these irregularities; yet for the schisms, and for connivance at gross immorality and for toleration of secular lawsuits, the church was corporately to blame. The same might be said of one of the subjects reported on by the three envoys, Stephanas, Fortunatus, and Achaicus: disorders, gluttony, and drunkenness, involving irreverence at the Lord's Supper, are a public concern and a public disgrace. But the questions submitted in the Corinthians' letter were most likely the outcome of a series of previous discussions among the Corinthians themselves, who finding themselves unable to come to any unanimous conclusions agreed to submit their difficulties to the apostle and drafted a joint letter of inquiry. Of one question only do they seem to have missed the importance: for the denial of the resurrection of the dead, we are informed, only some among them were responsible, and the three envoys may have mentioned it quite casually and have been surprised when St. Paul, who saw that it is of the essence of the Christian hope and a necessary sanction of Christian morality, gave it the detailed attention which it deserved.

(2) The questions submitted for comment and answer were obviously regarded by the Corinthians as important: but were they really as important as the inquirers thought? Questions regarding marriage, divorce, and celibacy (ch. vii) of course touch the foundations of human society and concern the government of the most radical of human instincts: their importance both

socially and personally will be readily admitted. The question regarding food that had been offered to idols (chs. viii–x) may at first sight seem the result of undue scrupulosity: yet a community of men who claim to know and reverence the one true God, and Him alone, cannot afford to compromise its testimony against the pomps and vanities of a heathen world; and the desire to be accommodating in such a respect with the heathen is not the result necessarily of broadmindedness but is capable of being referred to another primitive human instinct, that of fear. Whether or not the head should be covered in worship (ch. xi) may seem trivial, and not worth discussion; the present age is impatient of such questions: yet it remains substantially true that inward reverence is the better for outward expression, that men and women though equal are not the same, and that charity requires that those who worship in common should avoid the distraction of each other's thoughts. Spiritual gifts, in the sense in which they are spoken of here (chs. xii–xiv), are practically unknown to modern Christianity; even St. Paul saw the dangers attendant upon some of them: but the orderly conduct of divine service is always important, and truly spiritual men still need to learn that their gifts are not given for display, but for the advantage of their brethren. The poor saints are now provided for, along with the poor sinners, by ratepayers who have no choice in the matter: to St. Paul the collection (xvi. 1–4) was important as a means of conciliating the goodwill of the mother of churches; and it is still an advantage to be systematic in the charitable use of money, and it might even yet be an inspiration to have some reverence and affection for Jerusalem the Blessed. A popular and valued teacher (xvi. 12) it is good to inquire for: but he may sometimes do far more good by staying away.

(3) But important as these matters are to his questioners, to St. Paul the whole situation has a much higher significance. There is much more involved than respectable conduct or the observance of the rules of a society. It is well that men should be well conducted and that a community such as the church of Corinth should be at peace within itself and should make a good impression upon those without: but Christian men are temples of the Holy Ghost, and the church of Corinth is the local representative of the Church of God, which is the Body of Christ and His flock which He purchased with His own Blood. The unity of the Church is more than the comfort entailed in the absence of controversy,

and its purity is more than the good morals of its members and the good impression which they make on those without. The former is the unity of the one Holy Spirit informing with God-given life the members of the one Body of Christ; the latter is the purity of those for whom Christ has Himself been offered as the Passover sacrifice and who are themselves to be purged so as to keep the feast with Him. The sacraments themselves show the greatness of the issues involved: we were baptized into the Name of Christ, and cannot make ourselves sectaries of His ministers; those who drink of the Lord's Cup and partake of His Table cannot compromise with even the appearance of idolatry. More even than that, these matters touch the very centre of the Gospel: offence against the brethren is a sin against Christ who died for them, and denial of our resurrection involves a denial of His. Such arguments, under St. Paul's hand, are not rhetoric but sober fact, which must receive full consideration from those who have known the grace of Christ's redemption and stay themselves upon the hope of His coming.

i. 1–9. INTRODUCTION.

i. 1–3. *Salutation.*

An ancient letter began with the names of the writer and of the recipient, with greetings to the latter, as in the common formula used by Claudius Lysias to Felix in Acts xxiii. 26. St. Paul's expansions of this formula have the effect (*a*) of emphasizing his own position and authority, (*b*) of calling attention to the obligations of his correspondents, and (*c*) of converting the formal greeting into a Christian blessing.

(*a*) The writer is *called* to be *an apostle* as the readers are *called* to be *saints*: this is probably as near as English can approach to the force of the Greek κλητὸς ἀπόστολος, κλητοῖς ἁγίοις, where the word for 'called' is in each case an adjective, not a verb, and the words 'apostle' and 'saints' are appositional, not complementary. Apostleship, and even the very profession of Christianity, are the result of divine vocation to which private choice consents but which it cannot originate. *Apostle* means emissary or envoy: the brethren referred to at II. viii. 23 are apostles of churches: St. Paul is *by the will of God an apostle of Jesus Christ.*

(*b*) There is one *Church of God* which has *at Corinth* its local counterpart: its members *have been sanctified in Christ Jesus* at their baptism and *called* to His kingdom and glory: they are *saints* actually because of the washing away of their sins in baptism and because they

are temples of the Holy Ghost who dwells in them, and proleptically as to be completely sanctified by God's grace: *in every place* they have associates in these privileges and responsibilities, that is to say, they are not the only church and ought not to act as if they were (cf. xiv. 36).

(*c*) The common Greek salutation was χαίρειν (rejoicing) for which St. Paul substitutes the kindred word χάρις (*grace*): the former is a human experience, the latter is a gift of God. *Peace* was the corresponding Semitic form. The combination of the two and the addition of the Names of the Father and the Son convert a formality into a blessing.

1. *Sosthenes* was one well known and probably of some authority at Corinth who happened to be in Ephesus at the time. At Acts xviii. 17 we hear of a ruler of the synagogue of this name who was beaten before Gallio's judgement seat: he may afterwards have become a Christian and be the person here in question. It is unlikely that he was a Christian when the beating took place, for the more probable text of Acts says that he was beaten by the Greeks: the scribe who altered 'Greeks' to 'Jews' possibly had this passage in mind and thought that the Jews took that method of dealing with a deserter of their cause, an unlikely thing for Gallio to have connived at. *Brother* means fellow Christian: by virtue of our reception of the Holy Spirit we are as Christians incorporated into the membership of the Only-begotten Son, and thus become, what we are not by nature, sons of God by adoption and grace, and brethren one of another (Romans viii. 15).

2. *With all that call &c.* It seems preferable to construe this clause with what immediately precedes, to mean that in every place there are those who are associated with the Corinthians in sanctification and vocation: for it is hardly probable that Christians everywhere are intended to be associated with them as recipients of an epistle which deals so exclusively with the difficulties and shortcomings of a particular church.

i. 4–9. *Congratulation.*

The Corinthian Church was inclined to a certain self-satisfaction in respect of its wealth of utterance and knowledge and the abundance of its spiritual endowments. In the course of his Epistle St. Paul will have to pass strictures upon this attitude: but at the outset he recognizes the existence of these advantages, yet in the more appropriate form of a thanksgiving to God for His grace shown in the enrichment of the church, its establishment in the Gospel and its earnest expectation of final establishment without reproach at the coming of Christ, and for His faithfulness

in that He can be trusted to complete what has been begun in those whom He has called into the fellowship of Christ. This of course is sound homiletic method, since praise before blame conciliates the attention of the hearers: but it also has its justification in the fact that in a Christian community, however much there may be to censure, there is always much more for which God may rightly be thanked.

This paragraph is not didactic but allusive. It will be noticed throughout St. Paul's correspondence that the fundamentals of Christianity are assumed rather than stated: they were not called in question, but were common ground between the apostle and his correspondents. And it is clear from this paragraph that the doctrines of the divine Sonship of Christ, of His grace and spiritual gifts, of His second coming to judgement, and of the importance of the Church as the fellowship of the Son of God, had formed part of the teaching originally given by St. Paul to his converts.

6. *The testimony of Christ,* that is, the witness borne to Christ by the apostle and others who 'testified' (Acts xviii. 5). But, as Bengel says, Christus non modo objectum est hujus testimonii sed etiam auctor.

7. *Gift.* The spiritual gifts (*χαρίσματα*) of healing, tongues, prophecy, &c. (on which see cc. xii–xiv) as well as those of moral character, which are freely given (*χαρισθέντα*, ii. 12) by God's grace (*χάρις*) through the operation of the Holy Spirit (xii. 4–11) were in full evidence in the Corinthian Church. *Revelation,* that is, at His Second Coming. The very earliest apostolic preaching (e.g. Acts iii. 19–21) after having testified to the Resurrection of Christ, held forth the promise of His return for the 'refreshing' of believers and (explicitly or implicitly) for judgement upon all. There are indications that this return was expected to take place in that generation, and both St. Paul (II Thess. ii. 1–12) and the author of II Peter (iii. 1–13) offer explanations of the unexpected delay. This expectation remains part of the Christian hope: it may be true that the attitude of the apostolic age towards this matter is one of the most crucial problems of Christian apologetic, but that is no reason for relinquishing the hope altogether.

8. *The day of our Lord Jesus Christ.* An expectation of the 'day of the Lord', when God would personally intervene to vindicate His own, was apparently current in Israel before Amos began to prophesy (Amos v. 18). The prophets took up the phrase and turned it back upon its users and against all that is proud and lofty, for the word 'day' in Hebrew can imply 'judgement' (cf. *infra* iv. 3), and

judgement involves discernment and the reproval of all that is unworthy. So the day of our Lord is that day when He will openly reveal His greatness and will vindicate Himself against all that is found reprovable.

9. *Through whom* can here hardly be distinguished from 'by whom'. The regular use of these prepositions is 'by the Father, through the Son, in the Holy Spirit,' *ὑπὸ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ ἐν τῷ Πνεύματι τῷ ἁγίῳ* (e.g. I. viii. 6, Eph. ii. 22) but the practice is not consistently followed (see St. Basil the Great, *de Spiritu Sancto*, 6. 7).

ESSAY B. i. 10–iv. 21. FACTION AND PARTY SPIRIT

The party spirit reported to St. Paul by those of the household of Chloe was something more than legitimate difference of opinion on non-essentials, and something much less than would now be designated schism. It was difference of expression combined with contempt for the intelligence and distrust of the sincerity of the other parties; but there is no indication that it had led to the setting up of rival assemblies, to abstention from public worship or to anything corresponding to the modern habit of frequenting another parish church as being more 'catholic' or more 'evangelical' than one's own. The factions designated themselves by the names of Paul, Apollos, and Cephas: and the disorders were due partly to excessive regard for these 'ministers' and 'stewards' and partly to failure to realize that diversities in the methods of their teaching did not impair their agreement in its substance. The party 'of Apollos' would then consist of those who valued such an intellectual presentation of the Gospel as was supplied by the Alexandrine method of allegorical interpretation of the Old Testament, a method which St. Paul was himself quite capable of using and would certainly not have condemned (II Cor. iii. 12 sqq., Gal. iv. 21 sqq.): while the party 'of Paul' would prefer the plain statement, the testimony, such as the apostle used at the first (Acts xviii. 5), based on personal experience of the Cross of Christ and its redeeming power (ii. 1–5). Of the party 'of Cephas' conjecture is more difficult: it is possible that, just as certain unauthorized teachers, claiming apostolic authority (Acts xv. 24) and perhaps making capital of St. Peter's error of judgement (Gal. ii. 11), had already troubled the churches of Antioch and of Galatia, so the same or others may have attempted to impose on Corinthian gentile Christians circumcision and the

yoke of the Jewish Law; but this is unlikely, for this epistle does not seem to touch upon those questions of the Law and of St. Paul's apostolic authority, which in the Galatian epistle are of primary moment. It is easier to imagine that, without a definite countermission, of which there is at this stage no evidence, an echo of the Galatian controversy had reached Corinth and that the old questions were being canvassed, though without their old violence: and perhaps the fact that the 'Cephas' faction is not mentioned at iii. 4, iv. 6, as might have been expected, signifies that it was neither important nor very dangerous, and that the self-styled partisans of Paul and Apollos were causing most of the trouble. Again it is possible that there was a fourth party who assumed the designation 'of Christ' (i. 12); but if so it is strange that we hear no more of it, either from St. Paul or from St. Clement of Rome (*Ep. ad Cor.* xlvii. 3) who, writing less than half a century later, mentions only three factions. We hear at II. x. 7, of a man who trusted in himself that he was 'of Christ', but this person seems to be connected with a subsequent development in the situation, and it is perhaps preferable at I. i. 12 to take the words 'But I am of Christ' as the beginning of St. Paul's remonstrance against the threefold schism.

A further complication seems to have been the infection of some in the Corinthian Church with ideas which more properly belong to the 'mystery religions'; the same phenomenon recurred some years later at Colossae (Col. ii. 18) and elsewhere (I Tim. vi. 20, Apoc. ii. 24). These religions played a great part in the revival of paganism during the next two centuries, in that they provided that emotional element which was lacking in the official religions, while they promised communion with the deity in this life and salvation hereafter by virtue of the possession of mystic 'knowledge' hidden from the many, and of having passed through certain ceremonial acts. In respect of their promise of 'redemption' and their possession of rites resembling the Christian sacraments they had some external similarity with Christianity, which it was easy enough for the unintelligent to regard as simply another mystery religion: but they were always based upon a false and unstable mythology, and as a rule carried no moral obligations, while their promise of salvation by 'knowledge' (which they shared with the gnostics of a slightly later date) tended to inflation of mind rather than to the building up of character (viii. 1). They varied greatly among themselves, and

it would be difficult to harmonize their teaching: but apparently it was considered feasible for the same person to be an initiate of more than one cult, without the need to reconcile the discrepancies

MYSTERY RELIGIONS IN ITALY

A fresco from Herculaneum representing a religious service before an Egyptian sanctuary in Campania. First century A.D.

between them: and possibly the attempt was made to combine their practice with that of Christianity (x. 20–2). It seems to have been customary with some of them to divide mankind into three classes, the 'spiritual', the 'soulish' (ψυχικοί, *animales*, A.V. and R.V. 'natural'), and the 'carnal', of whom the first

were certain of salvation, and the last incapable of it, while the middle class were capable of a limited salvation by means of the 'mysteries'; and as it was the 'spirit' which alone was supposed to matter, the body and its actions were regarded as 'indifferent', and antinomianism in morals was often the result. It will be noticed in these chapters, and elsewhere in the epistles, that St. Paul takes these terms and plays with them in an ironic sense, as he does with some other of their catch phrases (words like 'knowledge', 'wisdom', depths', 'mystery', 'perfect'), turning them back upon their misusers, while giving the words a Christian setting.

The advice 'not to presume to praise an apostle' is as good now as when it was given a hundred years ago: but we may be permitted to admire St. Paul's foresight in apprehending the danger of these 'strifes' developing into 'schisms', his perspicacity in tracing them to their true cause as distinct from their mere occasion, and the pastoral skill of the method and manner of his rebuke. After a statement of the facts of which he has been informed and an affirmation that in his own conduct he has given no excuse for them (i. 10–17) he proceeds to point out that the root of the trouble is pride, pride of wisdom, of social prestige, and of eloquence. This he does by means of a series of contrasts between human wisdom and what it would regard as the foolishness of the evangelic message (i. 18–25), between earthly power and nobility and the contemptible things which God uses for His glory (i. 26–31), and between persuasiveness of speech and the plain evidences of spiritual power (ii. 1–5), so as to claim that true wisdom, nobility, and persuasiveness are to be found in the apostolic message and are to be apprehended by those whose minds are formed by the Spirit of God (ii. 6–16). The principle that spiritual things are spiritually discerned leads to the remark that the divisions among the Christians of Corinth are an index of their defective spiritual condition (iii. 1–9) and to the consequent caveat regarding the responsibility of Christian teachers (iii. 10–15) followed by a severe warning to such as wilfully destroy (iii. 16, 17). Next, recurring to his primary criticism of intellectual pride, the apostle points out that those who have all ministers at their disposal have no room for partisanship, for 'glorying in men', and those who are so completely Christ's possession have no excuse for personal pride (iii. 18–23). Thereafter the argument proceeds on more personal grounds: the apostles are not prin-

cipals, but ministers and stewards, and as the effective criterion of their faithfulness lies not with other men but with Him whose ministers they are, for the time being praise and partisanship must be withheld (iv. 1–5). The fact is that the apostles themselves, whose names are used for party purposes, are put to shame by these factions, though they would gladly endure even that if the Church stood to profit by their disgrace (iv. 6–13); which leads to an appeal to the affections of the disorderly church with a request for imitation, followed (as a last resource) by a slightly veiled appeal to their fear and to the apostle's authority (iv. 14–21).

Ostensibly then the disputes are about persons, and about forms of expression. To avoid schisms and for the attainment of joint perfection with the possibility of further usefulness, it will be well that the forms of expression used be the same (i. 10). It is necessary also to have no undue estimate of the persons: the apostles speak with affection yet with authority, and are competent to offer themselves as objects of imitation (iv. 14, 16, 17); the foundation which they laid was well and truly laid (iii. 10) and they are in all respects the servants of their converts (iii. 22) and of the Church (iv. 8): yet they are ministers and subordinates, and are subject to the praise or blame of their Master alone (iv. 5). But more important it is that the saints should recognize their own position: their baptism gives the clue to it, for they were baptised into the Name of Christ, Who cannot be divided (i. 13); they belong to Christ and to God (iii. 23) and cannot give themselves as partisans to others; they are informed by the Holy Spirit, Who reveals God's mystery, searches His depths, teaches of His gracious gifts and gives discernment in all things (ii. 10–16), and should be above mutual comparisons in respect of worldly wisdom or eloquence; they have the promise of all things which God has made ready for them that love Him (ii. 9) and, having the world and all that is and is to come at their disposal (iii. 22), they have no need to take pride in things that are transient. But it is most of all necessary that they should understand the supreme importance of the issues at stake, which are no less than Christ himself and the effectiveness of His work accomplished for them; they are seeking for power and wisdom, when they are already 'in Christ' (i. 30), who is the Power and Wisdom of God; moreover (and this is the first consideration) Christ was crucified (i. 13), and the word of the Cross needs not the assistance

of eloquence, as the contemplation of it excludes all pride and self-esteem.

i–iv. FACTIONS

i. 10–17 *The Indictment.*

10. *Perfected together.* There are several Greek words which signify perfection. *Τέλειος* (ii. 6) means full grown: *ὁλόκληρος* (entire, James i. 4) means furnished with every necessary part: *ὁλοτελής* (I Thess. v. 23) combines these two ideas: *ἄρτιος* and its derivatives mean prepared for every necessary function, so that *κατηρτισμένοι* here means both restored to order and completely equipped for the purpose in view.

11. *Chloe* was a lady apparently well known in Corinth and possibly resident there, who had business interests in Ephesus as well: such of her servants as were Christians, when on business in Ephesus, would naturally give St. Paul information of the affairs of the Corinthian Church. St. Paul sets a good example to all ecclesiastical administrators in indicating who were his informants.

12. *And I of Christ.* Probably place a period after *Cephas* and translate 'But I am of Christ', making this the beginning of St. Paul's remonstrance: we have seen above that there is no other trace of a 'Christ' party at Corinth.

13. *Is Christ divided?* The marginal reading (as an exclamation of dismay) is possible, but hardly in accordance with St. Paul's manner. The Corinthian Church is the local representative of the Church universal, which is Christ's Body (xii. 27), and a schism in the Church (even the local church) is tantamount to a dismemberment of Christ.

14. *I thank God &c.* St. Paul's thankfulness arises not from a low estimate of the importance of Baptism (his consistent usage, exemplified at Acts xviii. 8, xix. 5, and the whole tenor of this passage, exclude such a supposition) but from the fact that his practice of usually assigning this ministry to others left no room for such a misunderstanding as he mentions. He had, however, baptized *Crispus*, the ruler of the synagogue (Acts xviii. 8), and *Gaius* (Rom. xvi. 23), perhaps because of their personal importance or possibly from special friendship.

16. *The household of Stephanas* was 'the firstfruits of Achaia' (xvi. 15). If the suggestion is correct that St. Paul began to write this epistle before the arrival of the three envoys (xvi. 17), it seems possible that he omitted at first to mention Stephanas and his family, but on being reminded of the fact inserted this sentence, along with the next which admits that there may have been one or two more as well.

17. *Wisdom of words* (*σοφία λόγου*, skill in reasoning) means the

dialectic then fashionable among the Greeks: it is very rarely that converts are made by the means of public debate, where the temptation is for both parties to concentrate on their argument, and the satisfaction of scoring a point distracts attention from the *cross of Christ* and empties it of its effect: *κινδυνεύει τεχνύδριον εἶναι τὸ μέγα ἡμῶν μυστήριον* (Greg. Naz. *Or. Th.* i. 2).

i. 18–25. *Wisdom and foolishness.*

There is a certain irony in this comparison of the wisdom of men and the foolishness of God: God's ways are not so foolish as they are thought to be by men who think themselves wise. The godless and worldly, who *are perishing* with the world, by regarding the word of the Cross as *foolishness* make themselves incapable of apprehending its power; whereas those who *believe* experience for themselves the *power of God* through the Cross working their salvation, and appreciate the wisdom of the preaching which the worldly account foolish. Neither Jews nor Greeks saw any value in the Cross: the former asked for a miracle to convert them (cf. St. John ii. 18, vi. 30), though no miracle will persuade those whose minds are not already prepared (St. Luke xvi. 31); while the latter looked for a philosophical demonstration of things which transcend the powers of human language. *Christ crucified*, the Messiah hanged on a cross, was an offence to Jews because of the text of the Law which said 'He that is hanged is accursed of God' (Deut. xxi. 23, cf. Gal. iii. 13); they had failed to learn from Isaiah liii and elsewhere that 'it behoved Christ to suffer and to enter into His glory' (St. Luke xxiv. 26): and to the gentiles such teaching was meaningless, because the glorious Messiah had no place in their expectation and the redemptive power of the Cross makes no appeal to those who are unconvicted of sin. But to those who answer God's call Christ supplies, and Himself is, the *power* by which are worked miracles of grace, and the *wisdom* which provides the clue to God's purposes and men's aspirations.

19. *I will destroy &c.* Isaiah xxix. 14, quoted from the Greek version (LXX) but with the alteration of 'I will hide' into '*I will set at nought*'. The prophet is rebuking those who think to save Jerusalem by political scheming instead of by trust in God.

20. *Where is the wise &c.* Loosely quoted from Isa. xxxiii. 18, where the Hebrew reads, 'Where is he that counted? where is he that weighed? where is he that counted the towers?' and the LXX, 'Where are the scribes? where are the counsellors? where is he that numbereth the refugees?' The *wise man*, the *scribe*, and the *disputer*

are the three classes of Jewish learned men, and the meaning of the questions as St. Paul uses them is that the wise of this world not only do not promote the Gospel but oppose it, and even that in vain (so Bengel).

21. Through the *wisdom of God* it came about that the human mind *by its own wisdom* (i.e. by philosophical and other inquiry) did not attain to the discovery of God, to the end that His declaration of Himself through the Gospel might be the more welcome as supplying what men by search had failed to find.

25. *The foolishness . . . the weakness of God*, an oxymoron for that in God's dispensation which men consider foolish and weak, while they criticize its appropriateness by their own lack of insight, and despise His condescension by the criterion of their own ideas of dignity.

i. 26–31. *Nobility and baseness.*

Taking up the clue of '*called*' (v. 24) St. Paul contrasts the intellectual, political, and social inferiority of the majority of the Corinthian Church with that true superiority which the Christian *vocation* has conferred upon them. It appears from this passage that though there were a few well-to-do among the Corinthian Christians, by far the greater number were ἀγενεῖς, ignoble. As late as the third century the taunt was still current that Christianity was a religion of women and slaves, though there is evidence that the Church included men of rank, wealth, and learning. The fact is that the divine sonship which (v. 30) *in Christ* the Only-begotten Son Christians enjoy is itself so high an honour as to cast all lesser distinctions into the shade.

28. *Base*, ἀγενῆ, ignoble. *The things that are not*, τὰ μὴ ὄντα, was a technical phrase of the schools implying not necessarily non-existence but the negation of certain positive attributes. If the '*and*' is omitted (with R.V. mg.) this clause summarizes the four preceding: if it is retained (R.V. text) it brings them to a climax.

30. *In Christ Jesus.* St. Paul's frequently repeated statement that the Christian is *in Christ* depends on the conception of the Body and the members (xii. 12 sqq.): only in so far as men are in Christ are they *of God.* The reading of the R.V. mg. would make *righteousness &c.* explanatory of *wisdom*; which is possible: but better translate as in R.V. text, since as *wisdom* Jesus Christ satisfies the search of the Greeks, and as *righteousness, sanctification, and redemption* He fulfils the true purpose of the Law of the Jews.

31. *He that glorieth &c.*, a summary quotation of Jer. ix. 23, 24.

ii. 1–5. *Persuasiveness and demonstration.*

St. Paul came to Corinth from Athens, where his method had been that of reasoning (Acts xvii. 17); he had tried to appeal to the philosophic mind on its own terms (ib. 22–31), but with very limited success (ib. 34). At Corinth, after a short period in which he reasoned with the Jews, he was constrained with the word, and 'testified', presenting the Gospel not by argument but as the affirmation of a personal experience and conviction (Acts xviii. 5).

1. *Mystery* (μυστήριον) and *testimony* (μαρτύριον) have about equal MS. authority: the latter is in keeping with the immediate context, and for that reason may be a scribal importation from Acts xviii. 5. A *mystery*, in common usage, was a doctrine or body of teaching withheld from the many: but as St. Paul uses the phrase, the *mystery of God* is that agelong purpose of redemption, reconciliation, and restoration through Christ, which had been kept secret but was now revealed (Rom. xvi. 25).

4. *My speech*, my manner of presenting my message: *my preaching* (κήρυγμα), the substance of the message. *Demonstration*: in Plato πιθανολογία, *persuasive words of wisdom* (πειθοῖ σοφίας λόγοι), is probable argument by means of illustrations as opposed to mathematical demonstration (*Theaet.* 162 e ἀπόδειξιν καὶ ἀνάγκην . . . πιθανολογίᾳ τε καὶ εἰκόσιν). The demonstration to which St. Paul refers was the actual evidence of the power of the Holy Spirit upon the conduct, character, and outlook of men, and probably also such phenomena as miracles of healing, speaking with tongues, and prophecy ('the signs of an apostle', II. xii. 12).

ii. 6–16. *The wisdom, nobility, and persuasiveness of the Apostolic message.*

This paragraph recapitulates the points of the last three. The Gospel has been shown to be superior to human wisdom, nobility, and plausibility; yet it has a wisdom, nobility, and persuasiveness of its own, which it derives from God. The mystery religions boasted of their secret knowledge: the boast of the Gospel is that it is not a secret but a revelation made by the Spirit of God and apprehended by the presence of that same Spirit in each recipient, who thus in his knowledge of the deep things of God is greater than the 'princes of this world', not to speak of its noble and mighty, and in his spiritual judgement is superior to the methods of human logic and exempt from the criticisms of its professors. This is not to mean that faith is contrary to reason, but that

human reasonings in St. Paul's day as in ours failed to take sufficient cognisance of spiritual things.

6. *Perfect*, τέλειοι, full grown, as opposed to 'babes in Christ' (iii. 1). But the word τέλειοι is akin to the term used in the mystery religions for those who have passed all the stages of initiation (τετελεσμένοι). *This world*, this aeon (αἰών) or dispensation. *The princes of this world*: either (1) the earthly potentates who in ignorance of God's purpose were responsible for the death of Christ: or (2) more probably, the spiritual powers of wickedness who have usurped the control of this world until their usurpation is brought to an end by the power of Christ (xv. 25); in God's hidden wisdom it was foreordained that by the death of Christ their overthrow should be brought about, and in their ignorance of this *mystery* they moved men to perpetrate what was destined to be the means of their own destruction.

7. *Foreordained*. One of the problems which the human intelligence finds it most difficult to comprehend is how it can have been that God foreknew and foreordained both the needs of mankind and the means by which He would meet them (Rom. viii. 28–30) and yet left men as free and responsible agents in their accomplishment (Acts ii. 22, 23, I Peter ii. 8): of our responsibility and of our freedom we are conscious, yet no reasonable conception of God can refuse the statement that all things are ruled and ordered by His governance.

8. *Crucified the Lord of glory*. This is an example of the figure called by theologians *communicatio idiomatum*, the attribution to Christ's divine Being of the sufferings proper to His manhood. The unity of the divine and human natures in the Person of Christ, the fact that God was manifested in the flesh (I Tim. iii. 16, where the same meaning underlies either reading), was hidden from the princes of this world: they thought of Christ as a mere man, and so contrived what was intended to be His end but actually became the beginning of their own.

9. *What eye hath not seen &c.*, a free quotation of Isa. lxiv. 4.

10. *Through the Spirit*. To be 'filled with the Holy Ghost' (as at Acts ii. 4) is assumed to be habitual with Christians, and even the more striking phenomena of the day of Pentecost were on occasion repeated (xii–xiv): consequently they experience both a fortifying of the will, and an enlightenment of the understanding which gives them apprehension of the gracious gifts of God to them.

The deep things of God (τὰ βάθη τοῦ Θεοῦ) are His hidden attributes and purposes: some Gnostic sects called their impersonal deity 'the depth' (τὸ βάθος), meaning the unknowable; the Apocalypse (ii. 24) refers to certain esoteric doctrines as 'the deep things of Satan'.

13. *Comparing* (or combining, R.V. mg.) *spiritual things with spiritual.* The Greek is *πνευματικοῖς πνευματικὰ συγκρίνοντες*, which may also mean (2) 'interpreting spiritual things by spiritual things' or (3) 'interpreting spiritual things to spiritual men'. The general sense of the passage, which is that spiritual things are unintelligible except to men who have received and are using the Spirit which is of God, seems to favour (3). *Σύγκρισις* is used in LXX (e.g. Gen. xl. 16) for the interpretation of dreams.

14. *The natural man*, human nature unaided by divine grace. In the usual division by which human nature is regarded as consisting of body, soul, and spirit, the body is the material and visible element, the soul is the invisible principle of the natural human life, including everything from the subconscious functions of the body to the highest exercise of the intellect, while the spirit is that faculty by which man enters into communion with God. The body ought to be subject to the soul, the soul to the spirit, and the spirit to God (St. Aug. *de Fid. et Symb.* 23). But in some men the spiritual faculty is stultified or atrophied, and the highest element which is in use is the intellect: such are called *ψυχικοί, animales*, to which the nearest English equivalent is 'natural': their pride of intellect causes them to despise as *foolishness* things which are incomprehensible to them. Further, when the soul, instead of governing the body, is governed by it, the two together as distinct from the spirit are spoken of conjointly as the 'flesh', and a man of such a disposition is a 'carnal' man (iii. 3). In St. Paul's use of these terms it is made clear that each man is a free agent in using or failing to use each of his faculties: some gnostics of the second century (as some theosophists of the twentieth) wilfully or carelessly misinterpreted him to mean that certain men are merely carnal, or merely 'natural' (*ψυχικοί*, psychic), or indefectibly spiritual, and necessarily incapable of being anything else.

16. *Who hath known &c.*, Isa. xl. 13.

iii. 1–9. *The defective spiritual condition of the Corinthians.*

The principle that spiritual things are spiritually discerned reminds St. Paul that the divisions at Corinth are indicative of defective spiritual development: such behaviour is not even that of 'natural' men, but is on a lower level still, that of the 'carnal'. He had provided for this when he first preached the Gospel there, and had been content with simple teaching, milk for babes: the present divisions justify his reserve. The Corinthians had not sufficient insight to perceive that beneath differences of method there was a real unity and agreement between their several teachers, a unity dependent on the fact that all success is God's

work and that both the labourers and the sphere of their labour belong to Him.

1. *Carnal,* (*σαρκίνοις, carneis*) refers to the material constitution and has no moral connotation: in verse 3 occurs the cognate word *σαρκικοί* which has.

4. *Are ye not men?* So the older and better MSS.: the others repeat 'Are ye not carnal?' from v. 3. This respect for the persons of their teachers is due to their thinking in human terms, not in terms of God's Spirit; and the consequent jealousy and strife are an indication that the lowest element in human nature is being allowed to control their minds and to supersede their spiritual endowment.

5. *Ministers through whom &c.*, *διάκονοι*, servants, not principals, and therefore desiring no credit either for the message or for the faith which accepted it.

7, 8. *He that planteth . . . watereth, ὁ φυτεύων, ὁ ποτίζων*: the participles generalize the theme; any man who plants has an identical purpose with any man who waters (*ἓν εἰσιν*), and neither of them claims any credit for the life and growth of the seed.

9. *God's fellow-workers.* The Greek will hardly support the sublime thought of A.V. 'labourers together with God' (which is, however, perhaps intended at II. vi. 1): the apostles are God's workmen, fellow workers with each other (so Bengel, operarii Dei cooperarii invicem). *Husbandry, building* (*γεώργιον, οἰκοδομή*) refer to the work accomplished, not to the process (so A.V. mg. 'tillage', R.V. mg. 'tilled land'). The image or illustration of the cultivated field underlies the Gospel parables of the Sower and of the Tares (St. Matt. xiii and the parallels) and the parable of the Vine (St. John xv): the figure of the building or temple is continued in the following section, and recurs at Eph. ii. 20.

iii. 10–17. *A digression on church building, with a warning.*

Taking up the metaphor of God's building, St. Paul remarks that there are two conditions to be observed by the founders of churches. They must build on the one foundation, and they must use durable materials; for the work will be brought to the test, and the builders rewarded or censured according to the result of the trial.

11. The figure of Christ as the *Foundation Stone* is derived from Isaiah xxviii. 16 and from Psalm cxviii. 22, which were originally adduced in this sense by our Lord (St. Matt. xxi. 42) and then by St. Peter (Acts iv. 11, cf. I Pet. ii. 6–8) and by St. Paul here and at Eph. ii. 20. When, as in Ephesians, the image is slightly varied and

the apostles and prophets are the foundation (cf. St. Matt. xvi. 18 and Rev. xxi. 14), our Lord Jesus Christ *propter maximam principalitatem* is called the chief corner stone. The meaning here is that it is worse than useless to attempt to build institutions ostensibly Christian upon such principles as personal influence or the desire for worldly repute or for esoteric knowledge, to the exclusion of the faith and power of Christ which alone can give security.

12. Even upon the true Foundation it is possible to erect a worthless structure, e. g. of merely controversial matter or of things interesting but not essential: the important things are the redemptive power and the promises of Christ, and His devotional and moral claims.

13. *The day* which *is revealed in fire.* The word 'day' of itself involves the idea of testing or judgement (cf. iv. 3) and St. Paul's readers are obviously expected to understand which day is meant (cf. i. 8). In a secondary sense also times of persecution or temptation would be days of testing, in which durable material would survive, while perishable stuff would be lost and would feed the flames. *Costly stones*, λίθοι τίμιοι, wrought stone for building (not jewels).

15. *He himself shall be saved*, presumably because his intention was good: *but so as through fire*, as a brand plucked out of the burning. There is no reference here to purgatorial fires, for it is the final judgement which is in question throughout.

17. The preceding verses were concerned with those who, successfully or not, are with good intention occupied about God's building: here follows a warning addressed to wilful destroyers, such as by introducing divisions impair the holiness which the Church possesses by virtue of the presence in it of the Spirit of God.

iii. 18–23. *Recapitulation.*

The root of the Corinthian troubles was intellectual pride, which claimed credit for superior wisdom through the preference of one teacher above the others. So St. Paul resumes his original contrast of wisdom and foolishness (i. 18–25), shewing from Job v. 13 and Psalm xciv. 11 what God thinks of that which the world regards as wisdom, and concludes this critical section of his argument by setting the persons concerned in their true relation. There is no room for respect of persons, for all these teachers and much else besides are at the disposal of Christian people; and personal pride is excluded in those who belong to Christ and God.

18. *World*, *αἰών*, regarded as an extended but limited period of time; in verses 19 and 22 we have *κόσμος*, the *world* regarded as an ordered unity in space. But in both expressions, *this world* is in implied contrast with the age or world to come (Eph. ii. 7), the 'new heavens and the new earth, wherein dwelleth righteousness' (II Peter iii. 13).

iv. 1–5. *Stewards and their responsibility.*

In chapter iv the argument proceeds on more personal grounds. In the first of its three paragraphs St. Paul says that the apostles are not principals but ministers and stewards, and that whereas such subordinates are required to be faithful, the right to judge of their fidelity lies not with other men, nor even with their own conscience, but with the Lord whose ministers they are. Therefore, for the time being, all criticism, whether for praise or blame, must be withheld.

1. *Ministers*, *ὑπηρέται*, doing personal service to Christ or acting as His agents: *stewards*, *οἰκονόμοι*, administrators of His property and governors of His household. *Mysteries*, cf. ii. 1. The primary reference is to Christian doctrine: the Christian sacraments are not excluded, though the use of the word mystery as equivalent to sacrament is a later development.

3. *By man's judgement*, literally, 'by a human day', *ὑπὸ ἀνθρωπίνης ἡμέρας*: cf. i. 8, iii. 13. The English version of Job ix. 33 has 'daysman' for 'arbitrator'. Since judgement involves discernment, the expectation of God's judgement has in it hope as well as apprehension.

4. *I know nothing against myself*, literally 'I know nothing in company with myself', *οὐδὲν γάρ ἐμαυτῷ σύνοιδα*: almost as if he were two persons, one of whom might be cognisant of and capable of criticizing the actions of the other, as Sapphira (Acts v. 2) was cognisant of (*συνειδυίας*) the action of Ananias. There is perhaps a conscious reminiscence of Job xxvii. 6, 'My heart doth not reproach me' (LXX, *οὐ γὰρ σύνοιδα ἐμαυτῷ ἄτοπα πράξας*). The corresponding substantive *συνείδησις* (conscience) occurs frequently, e.g. capp. viii, x, and so the meaning here is 'my own conscience is clear; yet mine is not the final judgement'.

iv. 6–13. *Factions an affront to the Apostles.*

Paul and Apollos have been mentioned, but the real trouble is not with them, but lies in the unjustifiable self-esteem of those who use their names for party purposes: the factious persons

were satisfied with themselves and were prepared to disregard the apostles' wishes. Indeed, St. Paul adds, partly in irony and partly in sincerity, the apostles were even intended to endure and suffer all manner of discomforts and disgraces, and would gladly bear even the shame of these disorders if it were the case that the Church would profit thereby.

6. *I have in a figure transferred*, μετεσχημάτισα. The meaning is (1) that he has put forward the names of those who were not responsible for the factions in place of the names of those who were really to blame; (2) that under the figure of himself and Apollos he has warned the Corinthians against an undue estimate of their own spiritual gifts; and (3) he has done so to avoid a public exposure of the real offenders. *Not . . . beyond the things which are written*, τὸ μὴ ὑπὲρ ἃ γέγραπται, sounds (as Dr. Goudge remarks) like a proverbial expression, as we say 'to speak without book'; though possibly the meaning is that the Scriptures give no authority for any praise to be given to men, but only to God.

7. *Maketh thee to differ*, giveth thee any superiority: διακρίνειν is the causative of διαφέρειν, to be superior (Rom. ii. 18, Phil. i. 10 τὰ διαφέροντα, the things that are excellent).

8. *Filled*, satiated, κεκορεσμένοι. *Become rich*: the Corinthians apparently boasted of their riches (cf. i. 5). *Have reigned*, have already received, as you think, the kingdom promised in the Gospel (cf. *infr.* v. 20).

9. St. Paul imagines a great pageant or ceremonial procession in which the apostles occupy an ignominious position at the end, like men doomed to death at a public spectacle. 'To do right and to suffer wrong is the privilege of kings', and from the apostles to the present day to suffer hardship and to be despised for it is the best credential of the sincerity of a Christian minister. It is noteworthy that St. Paul produces these credentials only to the Corinthians; in the present passage to move them to shame by contrast with their own self-satisfaction, in II. xi. 23–8 to maintain his own authority as equal to that of any who claim to be apostles, and in II. vi. 3–10 as an example for imitation and an illustration of the glory of the Ministry.

11. *Working with our own hands*: St. Paul did so while at Corinth (Acts xviii. 3) and at the time of this epistle was doing the same at Ephesus (Acts xx. 34).

13. *Filth*, περικαθάρματα, dirt washed off: *offscouring*, περίψημα, dirt scraped off.

iv. 14–21. *A personal appeal.*

St. Paul's irony might have been construed as the strong rebuke which it was, but he would prefer to rest his appeal upon his paternal relation to his converts, as the agent of their new life in Christ. He would have them imitate his own conduct, and so has sent Timothy, who had been with him in Corinth, to remind them of what they ought to have learnt from him. He sees, however, that some at least are unlikely to respond to such an appeal, and his final recourse is to the threat of a personal visit for disciplinary action.

15. *Tutors*, παιδαγωγοί, pedagogues, were trusted slaves delegated to supervise the conduct of children: St. Paul regards the other teachers as being in this relationship to the Corinthian Church, but himself, being their first apostle, as the father. In Gal. iii. 24 the similar idea occurs of the Law as a tutor bringing men to Christ as Schoolmaster.

17. *Timothy* with Erastus, according to Acts xix. 22, was sent into Macedonia: St. Paul seems doubtful (xvi. 10) whether he will reach Corinth, and in the Second Epistle does not refer to such a visit, which suggests a doubt whether he got any further than Macedonia; or again it is possible that if he did get to Corinth he was so unsuccessful in his mission that it was afterwards thought more tactful not to refer to it.

19. *I will come &c.* Acts xix. 21 refers to this intention but gives no reason for the delay in its execution. It is difficult to avoid the conclusion that the note of these comparatively unimportant matters was inserted by St. Luke to illustrate this epistle.

20. *The kingdom of God*: God's kingly authority and the Church in which that authority is recognized, and by consequence the authority of the apostles as His ministers, consist not of what is said but of what can be accomplished (ii. 4), and the apostle is convinced that if he meets the leaders of faction face to face there will be a demonstration of power: it is for them to choose whether they dare meet him on those terms. It is possible that this threat was put into execution by a short visit to Corinth, which would appear to have precipitated the crisis (see the Introduction C. 5).

21. *Meekness*, πραΰτης, gentleness (not humility).

v and vi. IMMORALITY AND LITIGATION

In these two chapters St. Paul deals (1) with a case of scandalous immorality, (2) with a misunderstanding of a ruling or recommendation which he had made in a previous letter, (3) with the further scandal of a lawsuit between Christians in the secular courts, and (4) with what appears to have been a claim to be superior to the ordinary rules of conduct. There is, at the outset, at least a superficial connexion between these four paragraphs: if they are not connected in any other way their sequence is due to verbal suggestion. 'Sincerity' in ch. v. 8 (Gk. *εἰλικρίνεια*, unmixedness) suggests 'to have no company' (Gk. *μὴ συναναμίγνυσθαι*, not to be mixed up) in the next verse: the mention of ecclesiastical censures on those within the Church and divine judgement on those without (ch. v. 12) suggests the secular lawsuits dealt with in vi. 1–8, where 'ye do wrong' (*ἀδικεῖτε*) leads to a more general warning to various classes of 'the unrighteous' (*ἄδικοι*) in vv. 9–11; and possibly also 'be not deceived' (*μὴ πλανᾶσθε*, do not mislead yourselves) in vi. 9, brings to the Apostle's mind that supreme form of self-deception which is involved in the claim, 'All things are lawful for me' (vi. 12), a claim which St. Paul quotes only to controvert.

But it is suggested that there is a connexion of fact as well; that the secular lawsuit of which St. Paul complains in ch. vi was instituted against his offending son by the injured father of v. 1. Such an action would be brought either under the Lex Julia de adulteriis (which would be in force in a Roman colony) or under some corresponding Greek law; and St. Paul would object to such procedure partly because of the injury to the good repute of the Church involved in the publication of the fact that one of its members had committed a crime which even the gentiles held in abhorrence, and partly because of his conviction that Christian morality, being based on sanctions which the gentile mind did not comprehend and of which secular courts could take no cognisance, could only be satisfactorily maintained by action within the Church. A further suggestion is that these two cases, now regarded as one, are the same as that mentioned as settled in the Second (that is, by our reckoning, the fourth) Epistle (ii. 5–11, vii. 12, 13).

This theory of course assumes that the father was alive at the

time of the son's offence. On this we have no clear indication either the one way or the other. St. Paul's language throughout the paragraph (ch. v. 1–8) is involved and allusive: it bears traces of his natural agitation at the shamefulness of such a crime, and of his fear for the offender. Even the son is referred to only under the periphrases, 'he that hath done this deed', 'such a one'; and the offending woman is not even mentioned, perhaps because she was a heathen and therefore not within the cognisance of the Church. If then the other evidence requires it we are at liberty to assume that the father was alive, and might have been the prosecutor in the lawsuit.

Dr. J. H. Bernard (*Studia Sacra* IX) argues for the identification of the three cases, somewhat as follows. (1) In view of the generally systematic arrangement of the First Epistle we should expect chs. v and vi to deal with the same topic, so completing St. Paul's comments on what he knew from other sources before proceeding to his answers to the Corinthians' questions. (2) There are some striking verbal parallels between St. Paul's language in connexion with the lawsuit and that of other passages which clearly deal with marital relations: 'ye do wrong and defraud' (ἀδικεῖτε καὶ ἀποστερεῖτε) in vi. 8 are repeated in vii. 5 of marital wrongs, and the former word recurs in its active and passive participles at II. vii. 12, a passage which seems to deal with the same case as that at II. ii. 5–11: 'brought under the power' (ἐξουσιασθήσομαι, vi. 12) is used of the relations of man and wife at vii. 4 ('hath not power', οὐκ ἐξουσιάζει), and the word 'covetous' (πλεονέκται, vi. 10) is apparently used in a similar sense at I Thess. iv. 6 ('wrong his brother in the matter', πλεονεκτεῖν). (3) It has been claimed by some that the later case could not be identified with the earlier because the punishment to be inflicted on the offending son (ch. v. 5) involved a death similar to that of Ananias and Sapphira, which would have taken place before the Second (or fourth) Epistle was written. But this is not the case, for delivery to Satan, i.e. excommunication, was a remedial and not merely a retributive act, both here and at I Tim. i. 20, and 'destruction of the flesh' appears to mean the eradication of unlawful passions (see the notes). (4) To count as a single case both that of the sin in I. v. 1–8 and that of the lawsuit in I. vi. 1–11, and to regard both as settled before St. Paul wrote II. ii. 5–11, would give us the advantage of having a complete account of the episode and of its satisfactory ending, and would avoid the disadvantage

of multiplying conjectures and assuming that II. ii, vii refer to another disorder of which we know nothing except that it involved a personal affront to St. Paul, and of confessing our ignorance of the end of the previous two cases. (5) A further link between the three cases is that in all of them the honour of the church is involved quite as much as the punishment, reformation, or reconciliation of the offending parties..

To this we may reply. (1) That the orderly arrangement of the First Epistle is not broken if we regard the subject matter of chs. v, vi as four separate points, or even if we regard ch. v. 9–13 and vi. 12–20 as digressions, for there are examples of digression or amplification elsewhere in the epistle. (2) The parallels between the language of vi. 1–8 and vii. 1–7 are striking but not conclusive: general words like 'do wrong' and 'defraud' take their particular sense from their context, and their occurrence in vi. 8, 9 is not inconsistent with the general sense of the passage if it refers to a lawsuit about matters of property, which is what one would naturally understand by 'things that pertain to this life' (*βιωτικά*): and such a use would more easily lend itself to expansion into the catalogue of crimes in vi. 9–11. (3) It may be admitted that the sentence passed in ch. v. 5 did not involve the death of the offender; but that admission only makes room for but does not of necessity entail the identification of this case with that of II. ii. (4) There are so many gaps in our information concerning the circumstances that called forth these and other epistles that we must be prepared not to know the details of the settlement of all the questions involved: to treat the three cases as one is attractive, but our information is hardly precise enough to enable us to do it.

Further, if we so regarded the matter, we should involve ourselves in what seems to be an insuperable difficulty, namely that St. Paul treats as practically on a level with the enormity of the son's crime the at worst misguided act of the father in bringing the case into court, and in the final settlement of the matter treats the two men as if the offence were a private wrong which might be brought to an end by a private reconciliation and by an ecclesiastical penance inflicted by a majority (not the whole, II. ii. 6) of the church members. We need not agree with Tertullian (*de Pudic.* 14) that the son's sin was incapable of forgiveness; but it seems unlikely that St. Paul would have been satisfied if even a minority of the church had refused to discountenance such a crime as that. It seems preferable therefore

to treat the cases as distinct, and as having no closer connexion than is involved in one subject suggesting another: the elucidation in ch. v. 9–13 of St. Paul's previous instructions regarding the avoidance of evildoers will then follow naturally from his remarks about excommunication in ch. v. 1–8; and his condemnation of antinomianism in vi. 12–20 will have been suggested by his warnings against prevalent gentile sins in vi. 9–11.

v. A CASE OF IMMORALITY

It is one of the glories of the Christian religion, which pagans like Celsus were unable to understand, that it offers a welcome even to the lowest of sinners, such as those whom our Lord calls to repentance (St. Mark ii. 17) or those to whom St. Paul refers (vi. 9, 10); but this glory is dependent on the fact that it not only expects a radical change of character, but provides both the sanctions and the power for it, so that Christians generally are referred to as 'the saints'. The accomplishment of this ideal is for some a matter of greater difficulty than for others, and was notably harder for Greeks, with their defective sense of the heinousness of certain sins, than for Jews who had the advantage of many centuries' training in the mental acceptance and the practical observance of the moral law. The Church therefore has generally seen its way to deal gently with such offenders as admit their fault: its purpose in such cases has been to assist the recovery of the penitent, while avoiding the lowering of its moral prestige in the sight of those without, and maintaining its standards and ideals for those within. Wherever in apostolic days recourse was had to the extreme measure of excommunication, it was always apparently the case that the offender was not penitent; and the purpose of such discipline was both to purge the society of an evil leaven which might have corrupted the whole (v. 6) and that the offender himself might learn the requirements of the position from which he had been ejected (I Tim. i. 20, Titus iii. 10, II Thess. iii. 14: cf. II John 10, 11). That restoration to communion was possible is clear from II. ii. 5–11, and may possibly be hinted at as desirable in the long run in the present case (v. 5): but for the present the procedure to be observed was obvious, the crime being one which even the gentile conscience disallowed (cf. Euripides, *Hippolytus*).

1. *Actually*, ὅλως (A.V. 'commonly'). The fact is notorious, and there is no need to cite particular informants such as the household of Chloe.

2. *Are puffed up*, not of course on account of the crime, but in spite of it. The very people whose pride has caused the dissensions already spoken of, remain inflated notwithstanding the prick to their self-esteem which this sin ought to have caused. Their correct attitude would have been one of *mourning* and would have led them to *put away* the offender. (*Taken away*, ἀρθῇ, is the same word as for *put away* in v. 13).

3. In all the disciplinary cases of which we have knowledge the apostle claims an authority superior to and if necessary independent of that of the local church. But the consent of the church is necessary if the sentence is to have its required effect on the private conscience of the offender and on the public conscience of the church; and the purpose of the church meeting is not merely to register the apostolic decree but under his guidance and in the unity of the Spirit to concur in it.

4. *In the name of our Lord Jesus*, may perhaps be taken with what precedes; 'who has perpetrated such a deed while known by the Christian name'. But more probably it is to be taken with 'to deliver such a one unto Satan', the intervening words being parenthetic. Throughout the passage St. Paul is clearly agitated: he mentions no names, nor even in clear language the name of the crime: and his distress shows itself in his broken sentences.

5. Delivery unto Satan means excommunication. The Church being the kingdom of God, and the whole world (except in so far as it acknowledges God's kingship) lying in the evil one (I John v. 19), to be cast out of the Church is to be delivered again into the dominion of Satan. See a note by Dr. Goudge (ad loc.) who points out that according to Holy Scripture Satan, though in rebellion against God and malicious in his action towards men, has but a restricted power, for testing and not for destruction. *Destruction of the flesh* may conceivably mean death, though *flesh* is hardly the word one would have expected in such a case: it more probably means the eradication of the fleshly passions, by sickness or other disorder.

6. *Leaven* is here used of evil influences; but in St. Matt. xiii. 33 the Kingdom of Heaven is likened to leaven. Possibly the near approach of Easter suggested to St. Paul this image taken from Jewish custom (Exod. xii. 15): but (as St. John Chrysostom remarks) the whole Christian life is an Easter, for the *Paschal Lamb* (St. John i. 29, 36, xix. 36) has already been slain, and the evil leaven ought long since to have been put away. Christians *are unleavened* in the same sense in which they are holy (i. 2), because that is what they ought to be.

8. *Malice*, κακία, is used in its original sense of an evil disposition, which shows itself outwardly in debased character (πονηρία, *wickedness*). *Sincerity*, εἰλικρίνεια, unmixedness, either of motive as at II. ii. 17, or of action and environment as here.

9. Here begins a digression. The crime just dealt with and the instructions given regarding treatment of the offender remind St. Paul of what he has said in a previous letter as to the avoidance of evil associates. Of that letter we have no information except what is given in this paragraph: the suggestion has been made that part of it is preserved at II. vi. 14–vii. 1, a passage which admittedly involves a digression from the immediate subject, and is in substance akin to what St. Paul says here (but see the note on II. vi. 14). Possibly the instruction to have no company with fornicators had been misunderstood in the impossible sense which St. Paul denies having intended: or possibly his purpose in referring to it is to remark that the case under discussion affords a particular instance for the application of that general principle which he had already laid down.

10. *Altogether*, πάντως: the Greek word means 'of course', as St. Chrysostom assumes.

11. *I write*. The translators thought ἔγραψα was an epistolary aorist, equivalent to the Latin imperfect and the English present tense; but if so, ἔγραψα in verse 9 would have been expected to be pluperfect. The marginal rendering is better, meaning, 'But in fact what I meant when I wrote was—': a similar use of νυνί is found at xv. 20.

12. The Church has judgement over those within the Church: eventually (vi. 2, 3) it will have judgement over those without, but for the present it can claim no right of judgement over such; but they are for all that even now subject to God's judgement (ὁ Θεὸς κρίνει not κρινεῖ).

13. *Put away the wicked man*, ἐξάρατε τὸν πονηρόν. The sentence is perhaps consciously reminiscent of Deut. xxii. 21, where LXX has 'the wicked man' (English versions 'the evil'). Thus St. Paul, having based his instructions for the excommunication of the offender on Christian principles, viz. the need for the man's amendment, the necessity for the Church to remain uncorrupted, and its duty of using the power of judgement already given to it, in conclusion fortifies his argument by Old Testament authority, that is, the authority of the ancient practice of the People of God in such a case.

vi. A LAWSUIT TAKEN TO THE SECULAR COURTS

It is possible, but (as we have seen) hardly probable, that this lawsuit was connected with the offence dealt with in chapter v: the language used seems more appropriate to a suit about money or other property (*βιωτικά*). St. Paul's objection to this litigation is based (1) on the impropriety of 'the saints' submitting to the judgement of those who confessedly stand outside the divine law: (2) on the unworthiness of Christians, to whom so high judgement is to be committed, having to call in the help of strangers to settle these trivialities: and (3) on the unworthiness of Christians engaging in such disputes at all (vv. 1–7). This lawsuit appears as but one instance of the fact that many of the Corinthian Christians had been hardly successful in ridding themselves of those sins in which they freely engaged as heathens, but which their Christian profession excluded as unworthy of the position to which their baptism had introduced them (vv. 8–11). Worse than that, there were even some who had persuaded themselves by specious arguments that fornication, which the gentile conscience did not condemn, was a matter of no concern to 'spiritual' men, who recognized only the law of liberty and despised the body and its functions as of no account (vv. 12–20)—an anticipation of the antinomianism which has not infrequently been found to accompany religious enthusiasm or spiritual pride.

1. Gentile courts are *unrighteous* (*ἄδικοι*) in the sense that they do not recognize the high claims and sanctions of Christian morality: St. Paul intends no complaint against their procedure in itself.

2. *Know ye not?* The question occurs six times in this chapter, and at iii. 16, v. 6, ix. 13, 24, and refers to points of Christian teaching already accepted, or to matters of fact which the readers ought to have noted and acted upon. *We shall judge the world . . . angels.* (1) Our Lord promised His apostles that at His second coming they would share in His judicial authority (St. Matt. xix. 28, St. Luke xxii. 30) and apparently the apostles had taught their converts that they also, as partakers of the kingdom of Christ, would be associated with them in this kingly prerogative. (2) Moreover, those who, having been washed, sanctified, and justified (v. 11) in the name of Christ, are to be clear in the Judgement, are regarded as by contrast condemning the world in so far as it is outside the Kingdom and judging the evil angels who are rebels against the grace of God. In this second sense Noah condemned the world by his godly fear (Heb. xi. 7), and even

already the world is being judged among Christians (*εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος*, if the world is being judged among you).

3. *Things of this life*, *βιωτικά*, such things as meat and drink, and the means of procuring them.

4. *Do ye set them to judge.* (1) The sentence may be read as a question, and refer to the heathen; but this involves the difficulty that the heathen are not in the Church at all. (2) Or it may be read as an injunction (so R.V. mg.) to set the least important Christians to judge of such trivialities; but here also there is the difficulty that no Christians are 'of no account' (*ἐξουθενημένοι*, the same word as 'despised' at i. 28) in the Church: though perhaps this difficulty is met by the hint, in the next clause, that the Corinthians do in fact, *to* their *shame*, despise some of their brethren. (3) Or again, reading the sentence as a question, we may take it to mean, 'Are the judges whom you have appointed in your courts Christian, men of such little account that you cannot be satisfied with their judgement in these trivial matters?' The choice lies between (2) and (3).

7. *Defect*, Gk. *ἥττημα*, defeat.

8. The evil of injustice is more rife than this case alone would imply. Besides the financial dishonesty which led to the lawsuit, there are other kinds of injustice (enumerated in vv. 9, 10), and there is the antinomianism which is dealt with in vv. 12 sqq.

11. *Ye were washed.* The reference to baptism is obvious: R.V. mg. 'ye washed yourselves' is an attempt to represent (what is included in the Greek, *ἀπελούσασθε*) their eager acceptance of this benefit. *Ye were sanctified*, by the presence of the Holy Spirit whereby they became temples of God (v. 19) and are designated 'the saints'. *Ye were justified*, were made righteous instead of unrighteous. Compare the similar statement at Rom. viii. 29, 30. *In the name of our Lord Jesus Christ*, because of all that He is, and all that He has done for us men and for our salvation. *In the Spirit of our God*, by the power and operation of the Holy Ghost.

12. *All things are lawful to me*, a claim which would be made by those who mistook Christian liberty for relaxation from all law. St. Paul quotes the claim, without approval, and counters it by introducing two new considerations, (1) of what is *expedient*, or morally and spiritually profitable, and (2) of the danger that freedom from good law may cause men to be brought *under the power* of bad habit.

13. *Meats for the belly*, &c. Apparently a proverbial expression and therefore of wider import than its actual words. It is a claim that as the belly is meant for food and it is no sin to put it to that use, so other members of the body have their natural use, and the actions connected with them are morally indifferent. St. Paul again quotes without approval, and answers, (1) that the belly and meats are of this life only, whereas the body, because of the Resurrection, is intended by the Lord for some greater service (vv. 13, 14); (2) that even already, as Christians, we are members of Christ, and may not take away what is His and join it to a degraded person; for there is this difference, that many sins are not wholly corrupting, but fornication involves a corruption of the whole personality (vv. 15–18); (3) that such a defilement of the body of a Christian, which is a temple of the Holy Ghost, is sacrilege (v. 19); and (4) finally, that it is robbery of God, to whom we belong by right of redemption (v. 20).

Shall bring to nought: the word καταργήσει does not imply entire destruction, but 'shall bring into desuetude' (xiii. 8).

15. *Members of Christ*, parts of His Body, in the strict sense of the word 'members'. *God forbid*, is the seventeenth-century idiom which was thought to represent best the sense of the Greek μὴ γένοιτο, 'let it not so come to pass'.

16. The quotation from Gen. ii. 24, which properly applies to lawful marriage, applies also to the corruption of it.

18. *Is without* (i.e. outside) *the body*: in comparison with sexual sins, which corrupt the whole personality, other sins, grievous though they may be, are less sacrilegious.

19. *Temple*: ναὸς means the innermost shrine of the Temple, the Holy of Holies: the same image is found at I Peter ii. 5, 'a spiritual house, a holy priesthood'.

20. *Were bought with a price*, ἠγοράσθητε . . . τιμῆς: the phrase recurs (in inverted order, τιμῆς ἠγοράσθητε) at vii. 23, and perhaps was recognizable as one of St. Paul's favourite expressions. The same image is used by St. Peter (I. i. 18). Forasmuch as sin constitutes slavery or bondage (for men are tied and bound with the chain of their sins), deliverance from sin is release or redemption from bondage, at the price of the precious Blood of Christ, a price which God Himself paid, so that He is the possessor of our whole being, including the body. The additional words, found in A.V., 'and in your spirit, which are God's' are ancient but probably not original: the Latin versions read, 'Ye were bought with a great price: glorify therefore and carry God in your body'.

vii. QUESTIONS CONCERNING MARRIAGE

Having expressed his mind on the disorders and scandals which were disgracing the Corinthian Church, St. Paul proceeds to answer the questions put to him in the letter brought by Stephanas and his companions, the heads of which questions appear to be noted by the repeated phrase, 'And concerning . . .'. The first concerns the relationship of marriage, and five problems arising out of it:—

(1) vii. 1–7: whether it is desirable for those already married to continue or to abstain from intimate relations with each other:
(2) vii. 8, 9: whether it is desirable for persons not yet married to remain as they are:
(3) vii. 10–24: what is to be done if one of the partners is a believer and the other a pagan:
(4) vii. 25–38: in the special case of persons legally married who had resolved not to consummate the marriage, are such persons precluded from changing their mind about that resolution:
(5) vii. 39–40: is a woman (who is a widow) allowed to marry a second time.

To understand both the raising of these questions and the tenor of St. Paul's answers to them it is necessary to recognize, and to some extent to sympathize with, certain habits of thought which were current in the early Church, but from which the modern mind has suffered itself to be alienated: it being also allowed that where the modern mind is out of sympathy with St. Paul it does not in the least follow that St. Paul was wrong. In the first place, there was in the mind of the Jews and of the earliest converts to Christianity, and in the mind and practice of their successors for several centuries, a strong vein of puritanism in matters of morals and conduct: it was not merely, for example, that they abstained from attendance at theatres and games because these were tainted with corrupt morality and heathenish ceremonial, but also that they were strongly convinced that a Christian had far more important matters to attend to. For, in the second place, they seem to have had in the foreground of

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their thoughts the necessity of continual preparedness for the second coming of our Saviour, and the consummation of all things. The expectation of some that these things would happen in their own lifetime has not been fulfilled, and the problems connected with the delay of the end were in Apostolic times (II Peter iii) and are still a question which Christian apologetics must answer: but such an expectation had at least this of justification and utility, that it kept before men's minds the necessity of maintaining that moral purity and spiritual earnestness which are requisite in those who have a joyful expectation of meeting a Saviour and Judge who at all times must be assumed to be desirous of accomplishing His Kingdom. Therefore while there were some, with whom St. Paul had no sympathy, and whom he strongly rebukes (Col. ii. 20–3), whose asceticism was based on the false principle that certain foods and certain bodily functions are essentially and necessarily evil, there were others, to whom St. Paul gives a sympathetic answer, who were prepared to ask the question whether conjugal relations are not to some degree a hindrance to the spiritual life and therefore (at least in the case of some persons) to be avoided. It is possible to ask such a question without in anyway belittling the dignity of marriage or regarding as a degrading or degraded thing that which is an ordinance of God who made all things, and saw that they were very good: for it is admitted that there are some persons who in some circumstances find it difficult to live a so consistently devoted life in marriage as in singleness, even as there are others who find marriage a help in the way of godliness. We shall therefore be prepared to share in the sympathetic consideration which the apostle gives to these, which seem to have been important and pressing questions.

vii. 1–7. *Concerning those already married.*

Is it desirable for married persons, being Christians, to continue conjugal relations? St. Paul's answer is that the general principle of abstinence is unexceptionable, but (1) because of the danger of illicit desires, and the temptation to their satisfaction, husband and wife must not separate; and moreover, each must render to the other the marriage debt that is due: for neither partner is in this matter his own master, but the other's servant (vv. 1–4). Yet (2) by mutual consent, and for a limited period, so as to give

attention to prayer and to avoid the temptations of over indulgence, they may from time to time agree to abstain (v. 5). These recommendations, given 'by permission, not by commandment', agree both in tenor and in purpose with those which St. Peter gives (I Pet. iii. 7): he, too, enforces the principles that the partners are 'joint heirs of the grace of life', and that their intercourse must be 'according to knowledge' and be governed by the precaution that their 'prayers be not hindered'. St. Paul further remarks that the due regulation of the estate of marriage is a gift from God, who provides the grace to live well, to some in one manner, to others in another (v. 7).

3. *Her due*, *τὴν ὀφειλήν*: the A.V. reading 'due benevolence', *τὴν ὀφειλομένην εὔνοιαν*, which occurs in some MSS., is a gloss (perhaps for convenience in public reading) and hides the sense, which is correctly given in R.V.

5. Inconsiderate use, even of a lawful thing, may give opportunity to Satan, especially if thereby prayers are hindered.

6. St. Paul carefully distinguishes these cases in which he gives advice (cf. vv. 12, 25) from those in which he commands (e.g. v. 10).

7. *Even as I myself*. It would appear from this private reference, and from the advice given in this chapter, as well as from ix. 5, that St. Paul was a widower: it appears to be the case that, according to Jewish custom, he must have been married before he could have taken his seat in the council which condemned the martyrs (Acts xxvi. 10). *Gift from God*, *χάρισμα ἐκ Θεοῦ*: the word is the same as that used of 'spiritual gifts' (xii. 4, &c.), and indicates that the due conduct of married life is as much a gift of God's grace as prophecy or speaking with tongues, or the others.

vii. 8, 9. *Concerning the unmarried.*

Ought unmarried men and women to marry or not? The answer is in general that which St. Paul gives to all forms of the question, namely, that they would do well to remain as they are; but that circumstances or constitutions may in some cases make this not so much impossible as inadvisable.

8. *The unmarried*, *ἄγαμοι*, i.e. men, whether bachelors or widowers: *widows*, *χῆραι*, may (according to the grammarian Hesychius) include women who have never been married.

9. *Continency*, in the older sense of 'self-control' (Gk. *ἐγκρατεύονται*). *To burn*, to be inflamed with desire: there is no reference here to the fires of punishment reserved for evil-doers.

vii. 10–24. *Concerning divorce and mixed marriages.*

The third question presents more difficulty: is it under any circumstances permissible for husband and wife to dissolve the marriage altogether? The governing principle in the whole matter is not open to question, seeing that it rests on the commandment not of the apostle but of our Lord Himself. A woman may not leave her husband; but if (apparently when the action of the husband leaves her no choice in the matter) she is forced to leave him, she is to remain unmarried unless her husband will take her back again: and a Christian man may on no account take the initiative in sending away his wife (vv. 10, 11). But there are, in a society which is largely heathen, hard cases which arise through the clash of Christian ideals against the hard facts of pagan inconsiderateness and demoralization: in some such cases it would be at least difficult for a Christian man to maintain his integrity in the society of an unbelieving wife, and often utterly impossible for a Christian woman to maintain her self-respect in union with a husband who had no conception of the ideals and practices which his Christian partner must maintain and observe. Such a case is mentioned by Justin Martyr in the second century as leading to a series of martyrdoms (Apol. ii. 2) and possibly there were other such occurrences. Regarding these difficulties St. Paul again bases his answer on the general principle of the natural indissolubility of marriage: if the other partner is willing to continue the relationship, the Christian is not to break it, but rather use it as a means, if possible, of bringing the other to the faith; but if the heathen partner wishes to dissolve the marriage, the Christian may acquiesce (vv. 12–17). This ruling, St. Paul adds, is exactly in line with the position which he has always maintained, that matters external such as circumcision or uncircumcision, slavery or freedom, are in themselves of no moment; what is really important is that, in whatever circumstances a man finds himself, in those he must serve God: this of course would exclude the possibility of being a consentient party to wrong doing (vv. 18–24).

ESSAY C. OUR LORD'S PROHIBITION OF DIVORCE

The general principle that marriage is indissoluble except by death St. Paul regards as unquestionable: he was aware, probably through the elder apostles, of a definite command of our Lord,

which precluded all debate. The tradition reported by the evangelists is equally clear, for (as this essay is intended to show) an apparent discordance between them on a subsidiary point is due to a misinterpretation. The pertinent texts are as follows:—

(1) St. Mark x. 11. 12. Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

(2) St. Luke xvi. 18. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

(3) St. Matthew v. 32. Every one that putteth away his wife, saving for the cause of fornication (*παρεκτὸς λόγου πορνείας*) maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

(So R.V. The Greek says 'marry a woman that is put away'.)

(4) St. Matthew xix. 9. Whosoever shall put away his wife, except for fornication (*εἰ μὴ ἐπὶ πορνείᾳ*), and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

(Again the Greek says 'marrieth a woman that is put away').

Variant readings: The Sinaitic MS. and others give the first sentence as above, omitting the second.

The Vatican MS. and others read *παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι*, thus harmonizing with (3).

As concerns the critical question in (4), the reading of Codex Sinaiticus seems preferable in the first sentence, as being both apparently more difficult of interpretation and free from suspicion of harmonizing: the second sentence causes no difficulty, and its authenticity need not be discussed.

The interpretation of these texts has been unnecessarily confused by the introduction into the discussion of the word *divorce*, which is an equivocal term meaning (in common usage) (*a*) the decree of nullity, or (*b*) the decree of separation *a mensa et toro*, formerly pronounced by the ecclesiastical, now by the civil courts, and (*c*) the purely civil divorce *a vinculo* with possibility of remarriage. When the word is used in this essay, its meaning will be made unambiguous. As regards the texts in question, (1) and (2) present no difficulty; they forbid absolutely the divorce and

remarriage of either party: (3) forbids divorce (i.e. separation) except for one cause specified, says nothing about the remarriage of the man and forbids the remarriage of the woman: (4) forbids divorce (i.e. separation) except for the cause specified, and forbids also the remarriage of either party.

What is the cause specified? Some have thought that the reference is to premarital unchastity discovered at marriage, according to the instructions given at Deut. xxii. 13 sqq., and have suggested that the author of St. Matthew inserted the exception to meet the prejudices of Jews. But this gospel was not written for Jews but (and this only conjecturally) for Jewish Christians; and there is no evidence that Jewish Christians would have preferred the Law to a direct command of our Lord, and much evidence that Christians made no attempt whatever to meet the wishes or conciliate the goodwill of unbelieving Jews. Also it is an unnecessary straining of the text to make it refer to newly married people: the reference is obviously to married people in general, and on those terms the cause must be defined. Now *πορνεία*, in the case of a married woman, does not mean one act of adultery nor even continued sin with one man, but can only mean promiscuous misconduct like that of Hosea's wife, and this must be the meaning here.

Clearly our Lord's intention is to make divorce (in any sense of the word) harder than even Moses made it. The purpose of the regulation in Deut. xxiv. 1 sqq. was to make the act deliberate: it takes longer to write out a document than to say *Tuas res tibi habeto*: the latter can be said in a fit of passion, the former procedure gives time for reflection. The disciples recognized that our Lord's prohibition was more stringent (St. Matt. xix. 10): He forbids what we call judicial separation, or even voluntary separation, except for the cause specified, and prohibits remarriage altogether. The exception in the case specified is necessary as a guarantee of paternity: the general rule is equally necessary on the ground of the basic Christian principle that until seventy times seven there is place for repentance and forgiveness. If, as society was then constituted, and as in many of its strata it is constituted still, a man were to send his wife away from his home, he would make it practically impossible for her not to find an abode with another man (*ποιεῖ αὐτὴν μοιχευθῆναι*): and if, from the stern necessity of ensuring the paternity of his children, he is forced to send her away, Christian charity, not to speak of his

personal regard for her, requires him to keep her place vacant, so that she may have a place of repentance and an opportunity to return. In such a case a Christian man follows, rather than the stern prohibition of the Law (Deut. xxiv. 4), the gentleness and patience of God's dealing with His errant people (Hos. ii. 23, Rom. ix. 25, I Pet. ii. 10).

12. *Brother*, i.e. Christian: so *brother or sister* in v. 15, and in ix. 5 *a sister, a wife*, 'a wife that is a believer'.

14. *Unclean*, *ἀκάθαρτα*, in the ritual sense of profane, unsanctified or ritually defiled so as to be incapable of entering the sanctuary. St. Paul's purpose is to show that one person may be sanctified by association with another, and the Church's treatment of children provides him with an illustration: the children of Christian parents, and even the children of mixed marriages (such as Timothy) have propinquiorem aliquam cum ecclesia necessitudinem et apertiorem januam ad fidem ipsam (so Bengel). The same is the case with the marital relationship.

15. *In peace*. It is not God's intention that those who have become Christians should be subjected to the pain of continually resisting solicitation to evil, or to the quarrels that inevitably ensue on refusal.

16. *For how knowest thou . . .* The particle *γὰρ* connects with v. 13, and continues the *γάρ* of v. 14 (v. 15 is parenthetical). Verse 14 gives the reason why the advice given in 12, 13 is tolerable: v. 16 adds a further reason why it is desirable.

19. *The keeping of the commandments of God*, sc. is all important. Is it possible that we have here a reference to questionings which never attained the proportions of a public controversy? As there was an ultra Jewish party which demanded the circumcision of gentile Christians, were there also ultra gentiles who demanded the uncircumcision of Jews (I Macc. i. 15)? We have no information of any controversy regarding slavery: the apostles accepted it as a fact, and gave advice both to masters and to slaves accordingly, though St. Paul's hint (Philem. 16) that the Christian slave is to the Christian master a 'brother beloved' assumes the principle of equality in Christ in accordance with which the institution was bound eventually to come to an end.

22. *Freedman*, *ἀπελεύθερος*, *libertus*; one who has been a slave but is now free, either by purchase or by emancipation.

23. Emancipation from sin through purchase at the price of Christ's most precious Blood makes us God's property without respect to civil freedom or bondage: but we must not *become servants of men* by subordinating the Christian conscience to the desires of unbelievers

or (an echo of the Galatian controversy) by compromising Christian liberty through submission to the Jewish Law.

vii. 25–38. *Concerning virgins.*

To the fourth question St. Paul gives no definite answer, but only certain indications of the lines on which the persons concerned may find an answer for themselves. But what was the question? From the alternative answers of vv. 36–8 two conjectures have been made. (1) That of the English Revisers of 1881 is that St. Paul was asked whether it is permissible for a Christian man to give his virgin daughter in marriage, or (as we should say) to allow his daughter to marry. The revisers inserted the word *daughter* in their translation to make this meaning clear; and in v. 38 some Greek texts have *ἐκγαμίζων* (twice) which can only mean 'giveth in marriage', and supports their interpretation. But (*a*) it is questionable whether a man's daughter would naturally be referred to without qualification as 'his virgin' (*τὴν παρθένον αὐτοῦ*); and the word *γαμίζων*, which is the true reading in v. 38 (twice) means either 'marrieth' or 'giveth in marriage'. Moreover (*b*) the balanced phrases of vv. 36, 37 seem to suggest that *ὑπέρακμος* (R.V. 'past the flower of her age') refers not to the virgin but to the man, and is opposed to 'hath power as touching his own will' and that therefore the translation should be, 'if he be too passionate'. And further (*c*) the question suggested by St. Paul's discussion seems to have been something rather more urgent than would be involved in the comparatively simple matter of allowing a daughter to marry, which in fact has already been dealt with by implication in v. 8.

(2) The suggestion has been made (K. Lake, *Earlier Epistles of St. Paul*, p. 188 sqq.) that as early as this there had arisen the custom, which was already an abuse in the middle of the third century (St. Cyprian, Ep. 4) and which several ecclesiastical councils attempted to check (e.g. Elvira, Canon 7; Nicaea, Canon 3), by which men introduced into their houses unmarried women (known as *συνείσακται*, *subintroductae*) with the mixed intention of spiritual friendship and ascetic practice, to the great danger of both parties. The question would then be whether, in a case like this, it is permitted to the parties to marry, and it would arise in three forms; the man might wish to marry his own virgin, or either of them might wish to marry some one else: and St. Paul's answer would be that if the circumstances require it

they may marry and in so doing will do well; but that if the man finds no necessity, but has control over his own will and can stand by his previous determination they will not marry, and in so refraining will do better. The objection to this theory is that it is difficult to imagine that abuses which St. Cyprian so strongly discountenanced and of which he saw both the danger and the scandal, should at so early a date have been prevalent in a newly constituted church, or that St. Paul would have allowed them to continue: this objection is hard to answer except in the following terms, which are a modification of the theory.

(3) It is here suggested that the asceticism of whose existence we have undoubted evidence in this chapter had led to a practice, or perhaps only to one or two cases, by which persons who were formally married had refrained from consummation of the marriage; a perfectly honourable proceeding if determined upon by the free consent of both partners, and devoid of all scandal, but, as circumstances showed, difficult to maintain. The question would then be whether it is permissible for such persons to break their former resolution and to consummate the marriage (which *γαμίζειν* in v. 38 might well mean); and St. Paul's answer is that if they do so, they do well, and if they find themselves able to maintain their original intention they do better.

In preparation for this answer, which really means that each person must judge for himself, St. Paul recalls the principles by which such a judgement will be governed. First there is the general rule, repeated from vv. 17–24, that in whatever circumstances a man found himself at his conversion to Christianity, in these he should remain (vv. 26, 27). Next he affirms that marriage can for neither party be regarded as wrong, but at the worst, in view of the present distress, as entailing inconveniences (v. 28): for, in view of the transitory nature of this world and the possibility (or even probability) that its end is near, the best policy as a rule will be disinterestedness in this matter as in others involving the amenities and the possessions of this life, with the intention of serving the Lord without distraction (vv. 29–34). Consequently, of the two courses open in connexion with this question, one is clearly the better; but the other may be followed if need so require (vv. 35–8).

25. *Faithful*, *πιστός*, means (*a*) one who trusts or believes in another, and therefore in a specific sense a *believer* in Christ; or (*b*) one whom others are justified in believing, that is, one who is *trustworthy*.

Hath obtained mercy, ἠλεημένος, is used in I Pet. ii. 10 of God's mercy in redemption and conversion. So St. Paul means here either (*a*) that he gives his judgement not as an apostle but as one who, having experienced God's mercy in his conversion, claims no higher authority for his opinion than that of any other *believer*; or perhaps (*b*) that the circumstances of his conversion were such as to afford a presumption that his judgement is *trustworthy*.

26. *The present distress* (ἀνάγκη, *necessitas*, hence A.V. 'necessity') is the approaching end of the world, as is explained in v. 29: apart from that explanation it might have meant the imminence of persecution, or even the special necessity in an infant church of concentrating entirely on the matter in hand.

28. *I would spare you* gives the sense of the Greek ἐγὼ δὲ ὑμῶν φείδομαι, i.e. 'I wish to help you to avoid such tribulation'.

29. *But this I say*, τοῦτο δέ φημι, 'Now this I mean'.

31. *Abusing* (καταχρώμενοι), i.e. *abutentes*, using to the full (so R.V. mg.), or (as the Syriac paraphrases) 'not exceeding the due limit of usage'.

34. Various punctuations are possible, as in R.V. mg.: that in the text seems preferable, as providing a similar ending to v. 33 (concerning men) and v. 34 (concerning women).

35. *Cast a snare upon you*, take you captive to my point of view: R.V. mg. 'constraint' gives the sense. *Without distraction*, ἀπερισπάστως: cf. St. Luke x. 40, Martha was cumbered, περιεσπᾶτο.

36. *Past the flower of her age*, ὑπέρακμος; see the introduction to this section: the Greek word does not occur elsewhere except in a late author, but ἀκμή which often means 'the bloom of youth' also means 'vigour'.

vii. 39, 40. *Concerning second marriages.*

The last question is of easier solution. A woman may not remarry while her husband is alive, even if (as apparently the meaning is) she has been sent away by an unbelieving husband (cf. v. 15): but second marriages are not in themselves forbidden, provided the husband is a Christian; though even here the counterpart of the advice given in v. 27 is preferable.

40. *Happier*, μακαριωτέρα, 'more blessed', in the widest sense of the word. *I also have the Spirit of God*: possibly St. Paul suspected that his judgement would be contested by those who, claiming to be 'spiritual', alleged that earthly relationships had no bearing on the religious life.

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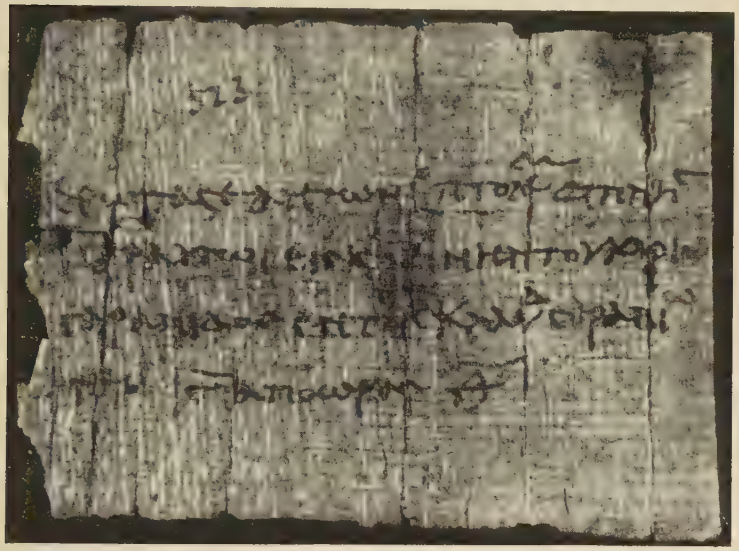
viii–xi. 1. MEATS THAT HAVE BEEN OFFERED TO IDOLS

When the apostles and elders met in conference at Jerusalem (Acts xv) to discuss the contention that gentiles ought not to be received as Christians unless they were circumcised and undertook to keep the law, that is unless they first became proselytes to Judaism, the real problem before them was how to preserve essential and necessary Christian liberty while giving due recognition to the truth that underlay the inconsiderate zeal of the Judaisers' demands. And that truth was this: that whereas the gentiles before their conversion had been lax in morals and indiscriminate worshippers of many gods (vi. 11), the Jews by that second nature which becomes endemic through long practice, held in abhorrence both sexual irregularities and anything even remotely savouring of idolatry. For this reason the recommendations of the conference (Acts xv. 28, 29) included, with other matters which do not concern us here, injunctions to abstain from fornication and from 'things offered to idols'. No doubt the apostles of the gentiles had already made these demands in their instructions to converts, and St. Paul would have enforced them at Corinth, even if the apostolic conference had not recently laid special emphasis upon them: that they were included in the decision of the council is merely evidence, if any were required, that the Jewish conscience was particularly tender on such points. Therefore the question arises again in St. Paul's correspondence with the Corinthians not because it was a new thing, but because it had been discovered in practice that in the midst of a heathen population difficulties arose which those who had spent all their lives in Judaea could hardly have been expected to anticipate.

There is, of course, no question of participation in direct acts of heathen worship: the lax idea, in which many moderns imitate some of the ancients, that all religions are in essence one, being but different ways of worshipping the same deity, would have been intolerable to St. Paul and does not seem to have been seriously suggested by his converts: 'the things which the gentiles sacrifice, they sacrifice to devils and not to God', and there can be no interchange of amenities between the two religions. But short of this there were actions and observances by which,

without directly and overtly sharing in heathen worship, Christians might seem to give countenance to heathenism, yet in avoiding which they would be put to no little embarassment or inconvenience.

(1) In the act of sacrifice only a part of the victim was offered



The Oxyrhynchus letter with the invitation to dine 'at the table of the Lord Sarapis'

to the god: the remainder often formed the substance of a feast of which the person who provided the victim partook with his friends, sometimes within the precinct of the temple, sometimes elsewhere. This practice is found in Homer (e. g. *Il.* i. 456 sqq.) and was customary among the Hebrews (e. g. Exod. xxxii. 6, I Sam. ix. 19), and that it was prevalent in St. Paul's time and later is shown by a papyrus letter[1] found at Oxyrhynchus bearing an invitation to dine 'at the table of the Lord Sarapis', that is,

[1] The text will be most conveniently found in Milligan, *Greek Papyri*, p. 97. But the correct translation is: 'Antonius, son of Ptolemaeus, asks

at what was in fact the sequel to a sacrifice to that god, though the banquet took place in a private house. In such cases St. Paul has no hesitation in saying that the invitation must be refused: its acceptance would be a direct countenancing of idolatry, and would compromise the Christian guest with his heathen host, while being both morally dangerous to the guest and scandalous to other Christians.

(2) Again, it often occurred that at a feast in a private house the host provided meat which had been offered in a temple and had afterwards been sold, or distributed as a gift. It did not seem advisable for Christians to be cut off from all interchange of hospitality with their heathen neighbours, and therefore guidance was sought regarding the conduct expected of them in such a case. The apostle replies that if the fact is known only to the host and not to the guest, the Christian is under no obligation to inquire, and may eat with a good conscience; but if the host informs the guest, the information is a challenge to his loyalty to the only God, and the meat must be refused.

(3) Lastly, some part of the sacrificial meat became the perquisite of the priests (as among the Hebrews, cf. I Sam. ii. 13, 14) and was sold in the public market without being distinguished from flesh killed expressly for sale. In such a case the Christian is not required to seek for a distinction, but is to assume that all things are God's and may be partaken of with thanksgiving.

Such are the terms of St. Paul's general settlement of the questions; but he has previously to prepare for them by placing the necessary grounds of his decision before those who claim that such matters are indifferent, and that if their own conscience is clear of idolatry their actions are at their own discretion and are no concern of others. (1) In chapter viii he concedes for the sake of argument (though he withdraws this concession afterwards, x. 19–22) the claim that the gods of the heathen are non-existent and are therefore of no account either for good or for evil; but he proposes as overriding it the far more important principle that charity requires that even in matters indifferent the conscience of weaker brethren must be respected, and that any action must be avoided which is capable of becoming to them a bad example. There is a certain irony in this part of his argument: his opponents claimed to have discrimination ('knowledge' viii. 1) and in that

you to dine at his house at the table (lit. couch) of the lord Sarapis on the (birthday?) of Claudius Sarapion on the 16th at the ninth hour'.

respect to be superior to others; without denying their claim St. Paul hints that such knowledge as theirs is more likely to result in self-inflation than in the building up of themselves or of others on a firm foundation. The others they regarded as weak: in that case, he replies, you have the more, not the less, responsibility towards them.

(2) In chapter ix he shows how his own conduct has been based upon this principle of forbearance for the sake of others. As an apostle he enjoys certain privileges which are justified by the practice of the other apostles, by the commandment of the Law and the customs of the Judaic priesthood, and by the express ordinance of our Lord Himself: but he has regularly refrained

The Roman Sacrifice of *Suovetaurilia.* From a relief in the Louvre

from availing himself of them, so as to avoid the danger of compromising his message by the suspicion that he had anything to gain by it. In short he has been accustomed to meet the point of view and even the prejudices of his hearers; and, more than that, he has kept guard over himself so that he might not, having taught others how to win victories, himself have the shame and loss of defeat.

(3) For, as he shows in chapter x, the example of Israel proves that it is never safe to presume upon present grace, or to be unduly confident in the possession of privileges. Moreover (and here he withdraws his previous concession) it is not actually true that idols are nothing, for there are supramundane evil influences behind idolatry, and to practise it or to be compromised with it

is to have communion with demons, a thing obviously incompatible with the practice of Christian worship and calculated to provoke punishment from God. Therefore, whatever may be said of what is lawful, it behoves us to look to what is profitable and of permanently good effect, and that with respect to others rather than ourselves: and thereupon follow rules for practical guidance, with a concluding exhortation to avoid offence and to follow the apostle's example (referred to in chapter ix) even as he has followed the example of Christ (xi. 1).

viii. *Inflation and edification.*

1. A section of the Corinthians claimed that because of their 'knowledge' (γνῶσις), i.e. their apprehension of spiritual values and of the facts of the divine nature, Christians may consider themselves superior to ordinary rules and precautions. In the letter of inquiry, their point of view seems to have been represented by the following sentences which are quoted by St. Paul for comment:—We all have knowledge: An idol is nothing in the world and there is no god but one: Meat will not commend us to God, for neither if we eat not are we the worse, nor if we eat are we the better. But a superiority of this kind, the apostle replies, resembles the bigness of an inflated wineskin, not the grandeur of a building solidly constructed on a firm foundation: permanent spiritual greatness results not from knowledge of things external but from the inward grace of charity inducing a right relation to others.

3. *Is known.* In Holy Scripture God's knowledge of a person always seems to imply His active favour: e.g. Amos iii. 2, 'You only have I known of all the families of the earth': also I Cor. xiii. 12, 'I have been known' (ἐπεγνώσθην).

4. The gods of the heathen are nonentities because they have no power against those whose confidence is in God (Isaiah xlii. 24): St. Paul agrees with his correspondents in this, though later (x. 20) he has to give a warning that behind these idols there is demonic influence, hostile to God and trying to thwart His purpose by activity against those whose loyalty to Him is compromised. *Idol* means not necessarily an image, but a false god, whether materially represented or not.

5. *Gods many and lords many,* sounds like a quotation of some pagan catchword, unless it is a reference to Psalm cxxxvi. 2, 3.

6. *Through whom,* δι' οὗ, by the agency of whom. We have here the earliest explicit declaration in the New Testament of the creative

activity of our Lord, which the Creed represents by the statement (taken from St. John i. 3) that by Him (i.e. by means of Him) all things were made. But it is to be noticed that St. Paul introduces it here not as a new doctrine, but evidently as already familiar to the Corinthians through his oral teaching: cf. Rom. xi. 36 and Col. i. 16.

9. *Liberty*, ἐξουσία: the substantive is derived from the verb used in the claim 'all things are lawful', πάντα ἔξεστιν. *Stumbling block*, πρόσκομμα, a word of the same meaning as σκάνδαλον, from which is derived the verb σκανδαλίζειν, 'make to stumble' in v. 13.

11. Such problems as the one under discussion can only be settled by reference to the first principles of Christian theology and ethics. In vv. 6, 7, St. Paul has shown that our allegiance is due to our God and our Lord alone, and cannot be divided or compromised: so much for the theological question. The moral question concerns our relation to other Christians, and as Christ died to win them, any injury to their spiritual integrity is an offence against Him.

13. If it is the case, as perhaps his correspondents had maintained, that to abstain from meat sacrificed to idols involved, under circumstances such as theirs, abstinence from flesh-meat altogether, St. Paul replies that he for his part would be content so to abstain if by that means he would avoid offence.

ix. *Apostolic privilege and pastoral reserve.*

This chapter is not primarily a defence of St. Paul's status and privileges as an apostle, such as he is forced to make at Gal. i and II Cor. x, xi, but a demonstration of the fact that in spite of his admitted possession of such privileges he has refrained from using them.

1. St. Paul, with all Christians, is *free* (ἐλεύθερος) with that liberty (ἐλευθερία) wherewith Christ has made us free (Gal. v. 1): ἐλευθερία refers to civil status, the freedom of Isaac as opposed to the bondage of Ishmael, but includes ἐξουσία, freedom of choice and the right of self-determination. St. Paul possesses in addition the privileges of the apostolate: even if the condition laid down in Acts i. 22 be insisted upon, he can to this extent satisfy it in that he has *seen Jesus our Lord*; and at least in respect of the Corinthians he is justified in making the claim, for they owe their conversion to him. In stating that he has seen our Lord, St. Paul may be referring to his vision on the road to Damascus; or it is possible that he was in Jerusalem during the last week of our

Lord's ministry, when he may even have been in the company of the Pharisaic deputations which tried to trap Him.

4, 5. *Right, ἐξουσία* (as elsewhere in this chapter). The following verses enumerate three apostolic rights or privileges which St. Paul has forborne to use: the right to meat and drink, the right to have a wife's company on his journeys, and the right to take a holiday.

5. *A wife that is a believer*: Gk. 'a sister wife' (so R.V. mg.). The fact that in the papyri the word sister often means wife (the Egyptian custom of marrying near relations having induced this special use of the word even when there was no blood relationship) is not in point here, for sister means Christian (cf. vii. 15). St. Peter's wife is referred to in St. Mark i. 30: the present passage seems to be the only evidence that he (and other apostles) took their wives with them on their apostolic journeys. *The brethren of the Lord*: James, Joseph, Simon, and Jude (St. Matt. xiii. 55, St. Mark vi. 3), of whom the first was president of the church at Jerusalem (Acts xv. 13): to the first and the last are attributed the epistles so named.

6. It is not clear why Barnabas is mentioned, there being no other evidence that the Corinthians were acquainted with him. Perhaps he, too, had recently been subjected to criticism of which we have no information.

8. *After the manner of men, κατὰ ἄνθρωπον*, seems to mean 'on purely human authority', or 'from a merely human point of view' (cf. iii. 3, xv. 32, Rom. iii. 5, Gal. i. 11, iii. 15). In addition to the precedent set by the other apostles (v. 5) and the examples drawn from ordinary human practice (v. 7) St. Paul could support his claim, if he wished to make it, (1) by the authority of the Scriptures (vv. 9–11), (2) by the ancient practice of the ministers of the sanctuary (v. 13) and (3) by our Lord's express command (v. 14).

9. Deut. xxv. 4.

10. The margin is correct. God does care for the oxen, but of course (*πάντως*, cf. ch. v. 10) He cares also for human labourers, and this precept of the law is meant for their benefit as well.

12. *We did not use this right.* This is the point which St. Paul wishes to make: having rights he had forborne to use them, so that his sincerity might be manifest and the Gospel not be hindered. The ancient world was familiar with mendicant apostles of its gods many and lords many, a type of person with which St. Paul would by no means wish to be confused. Our Lord's instruction to His apostles was to take no scrip (St. Matt.

x. 10) and that instruction St. Paul had followed: but our Lord also said, 'The workman is worthy of his meat' (ibid.: cf. *infra* v. 14), and this right St. Paul had refrained from using.

Bear all things: στέγομεν, we refrain ourselves (cf. xiii. 7).

14. St. Matt. x. 10 and the parallels.

16. The *necessity* which, as he explains, is imposed by the Lord who entrusted him with a stewardship, when He said 'I will send thee far hence unto the Gentiles' (Acts xxii. 21): to accomplish such a commission is its own reward (v. 18).

19. Another aspect of the same policy: being under no obligation to fashion his conduct or to frame his words in accordance with others' prejudices, St. Paul both himself kept the Law and helped other Jews to keep it (e.g. Acts xxi. 20–6) so as to conciliate the goodwill of Jews to the Gospel; while to gentiles he was as one who held Jewish practices in the background, while basing the sound morals which the Law of God requires on the sanctions of the Gospel of Christ.

21. *Without law,* ἀνόμοις, ἄνομος: the gentiles were 'lawless' not as having no law, but as being ignorant of God's revealed Law.

22. St. Paul does not mean that he ever compromised in essentials, but that in the external differences caused by national habits or personal temperaments he suited his conduct to the requirements of his purpose of bringing men to salvation.

23. *Joint partaker,* συγκοινωνός, one who shares its benefits with others.

25. *Crown,* στέφανος, the garland of victory in contest (not the royal diadem): the simile appears to have been a Christian commonplace, James i. 12, I Pet. v. 4, Apoc. ii. 10, iii. 11 al.

26. He runs as one who knows where the goal is, and fights as one who knows who the adversary is.

27. *Bring into bondage,* δουλαγωγῶ, bring into due subjection to the soul and spirit (see note on ii. 14).

x. 1–13. *The dangers of presumption.*

St. Paul's personal experience just referred to suggests a warning to his correspondents of the need for care. The example of Israel shews that privilege and the enjoyment of favour from God will not ensure against temptation, but rather, excessive confidence on that account will lead to a fall (v. 12); while careful dependence on God's continual help will be a safeguard, not indeed against temptation, but against being taken in its snare or borne down by its weight.

1. The Christian Church is the Israel of God (Gal. vi. 16, cf. Eph. ii. 12) as having received the promises made to the seed of Abraham (Gal. iii. 16, Rom. ix. 4), so that the people of the Old Covenant are *our fathers* in the faith. The particular reference here is to those who came out of Egypt with Moses, and were led by the pillar of the *cloud* that overshadowed them and were brought through the Red *Sea*, which cloud and sea were their *baptism* of deliverance from Egypt, as Christian Baptism is our deliverance from the bondage of evil. They were *baptized unto Moses* as we are baptized into the Name of our God and Saviour: the manna in the wilderness and the water that flowed from the smitten *rock* were to them what the *spiritual meat and drink* of the Lord's Supper are to us. Christ's Sacraments will not save *ex opere operato*.

4. *That followed them.* There was, it is said, a Rabbinical tradition that the rock which Moses smote (Exod. xvii. 6) accompanied the Israelites throughout their wanderings: in any case, St. Paul says, that rock *spiritually* signifies Christ, who in fact did accompany them, and was Himself the provider for their needs. Observe that St. Paul assumes that in all the acts of God, in the Old Covenant as in the New, the power of Christ is made manifest: the God of the Old Testament is not God the Father only, but God (cf. II. iii. 17).

5. Of all the grown men that came out of Egypt with Moses, only two entered Canaan, Num. xiv. 30, 31.

6. Ps. cvi. 14. R.V. mg. best represents the Greek.

7. Exod. xxxii. 6, the golden calf.

8. Num. xxv. 3, Baal Peor.

9. *Tempt the Lord*, Ps. cvi. 14; the reference is to Num. xxi. 6, the plague of fiery serpents sent to punish murmuring for lack of water. Some good MSS. have *tempt Christ* (R.V. mg.), which in view of v. 4 seems a probable reading.

10. Num. xiv. 37, 45, the murmuring at the return of the spies, and the overthrow by the Canaanites and Amalekites at Hormah, which in Hebrew means *destruction*.

11. *The ends of the ages, τὰ τέλη τῶν αἰώνων.* (1) In addition to, and partly in consequence of, their expectation of the speedy end of the world and the last judgement, that age was to Christian converts the end of the old life, just because it was the beginning of their new life in Christ. (2) The word *τέλη*, 'ends' means 'purposes', and it is true to say that all the purposes of God which for ages (*αἰώνων*) had been developing, had met together (*κατήντηκεν*) in that generation, as it were so many converging lines gathered together in Christ.

(3) *Τέλη* also means 'tribute', and in a sense all the ages past were contributing to the age then present all that was good and permanent and of abiding value in their possessions. *Are come*, *κατήντηκεν*, 'are met together' or perhaps 'have come home'.

x. 14–22. *General answer to the question.*

St. Paul has suggested that charitable consideration for the welfare of others is a better principle than private discretion (viii) and has illustrated this suggestion by reference to his own example (ix); he has also pointed out the dangers of presumptuous confidence (x. 1–13), and now returns to answer the original question. His general answer is, 'Flee from idolatry': a narrow avoidance is not enough; it must be given a wide berth. There are two reasons why the profession of Christianity is irreconcilable with even the appearance of idolatry. First, the central act of Christian worship is a partaking of the Body and Blood of Christ: just as under the Old Covenant (for example, at the Feast of the Passover) the worshippers partook of the lamb of the offering, so Christians partake of Christ who was sacrificed for them, and thus are brought into union with Him and with each other; from which it follows (1) that He requires their entire allegiance, and (2) that the action of one is the concern of all. Secondly, it is not quite sufficient to say that an idol is nothing and that things sacrificed to idols are therefore indifferent: the fact is that the worship of the gentiles is offered to superhuman powers which are hostile to God, and is a means of communion with them. Therefore the practice of Christian communion and the practice of idolatry are incompatible: our Lord requires entire devotion, and is capable of punishing offenders: He is, in fact, the jealous God.

15. 'I am speaking (*λέγω*) as to men of practical mind (*φρονίμοις*); judge for yourselves the truth of what I affirm (*φημι*).'

16. Concerning the Lord's Supper, see on xi. 17. The present text implies (1) that its celebration was essential to public worship: (2) that all Christians might be assumed to be communicants: (3) that the sacrament was recognized to involve a partaking of the Body and Blood of Christ. St. Paul's new point is (4) that the *one loaf* distributed among many involves the many partaking together of the *one Body* of Christ, and being themselves thereby brought into one. He does not mean that the one loaf symbolizes unity, but that the one Body creates it. Rather different is the

intention of the ancient prayer (*Doctr. Apost.* ix) that 'as this broken bread was scattered upon the mountains and hath been gathered and made one, so thy holy Church may be gathered from the ends of the earth into thy Kingdom'.

18. *Israel after the flesh* as distinguished from 'the Israel of God': see the note on x. 1, and cf. Gal. iv. 29.

20. *To devils and not to God,* quoted from Deut. xxxii. 17, cf. Ps. cvi. 37. The idea that there are in existence superhuman powers which have made themselves evil by rebellion against their Creator presented no difficulty to our Lord (St. Luke xiii. 16, xxii. 31) or to His apostles. The statement that the gods of the gentiles were demons is found in several early Christian writers, who knew by experience too much of the active evil of paganism to be content to regard it as a merely human error (see e.g. Athenagoras, *Supplicatio pro Christianis,* 23 sqq.).

x. 23–xi. 1. *Specific answers to the question.*

The old claim that all things are lawful must be superseded by the new canon of what is profitable and edifying (v. 23): the habit of pleasing oneself must give place to a better custom of seeking others' advantage (v. 24). On these principles we base three practical rules: (1) what is sold in the market may be assumed still to belong to its Creator; (2) so may what is provided at a friend's table, unless he hints to the contrary; (3) but if the host volunteers the information that the meat has been sacrificed, it must be refused (vv. 25–30). Finally, the guiding principles are the glory of God and the avoidance of offence to all men; of the latter St. Paul has himself given an example, and seeing that he is an imitator of Christ, his example is worthy of imitation (x. 31–xi. 1).

26. This sentence (derived from Deut. x. 14) is in some later texts (followed by A.V.) repeated after v. 28, with a slight difference of emphasis.

29. *The other's* conscience; i.e. the pagan host's, who if his guest were unaffected by such a statement would be led to regard the difference between paganism and Christianity as unimportant, and consequently would be less likely to think it worth while to consider the claims of the latter. It is men with strong principles who make converts of others.

For why, &c. should begin a new sentence closely connected with what follows, and looking back to the permission given in vv. 25

and 27. There are limits to the attention which need be paid to the criticisms of the over-punctilious: what one may consciously and conscientiously do to God's glory, while giving thanks to Him, is conduct to which none have the right to take exception.

ESSAY D. THE PUBLIC WORSHIP OF THE CHURCH

Much as our Lord said about private prayer, very little is recorded of any instructions He may have given concerning common or public worship. His affirmation of His own presence in the midst of two or three gathered together in His name, and His promise that if two of His disciples agree about anything that they shall ask it shall be given to them by their heavenly Father, need not refer to more than an informal gathering of believers. His only unmistakable command with respect to the public service of God is involved in the institution of the Lord's Supper, which is essentially a social and not a private ordinance. His own practice during His earthly life was to frequent the Temple and the synagogues: and among the scanty information given to us in the Acts we observe that in respect of the Temple the brethren after His Ascension followed His example (Acts ii. 46). St. Paul during his missionary journeys used to attend the synagogues of the Jews, so long as in each city it remained practicable to do so: but as we have no information of such a practice on the part of the brethren in Jerusalem, it is possible that from the beginning they had formed a synagogue of their own, such as that to which St. James refers (ii. 2). In such a gathering, as in those formed by St. Paul's converts after their separation from the Jews, it is likely enough that the procedure was broadly similar to that observed in the Jewish synagogues, though there would necessarily be some additions of a distinctly Christian character. In the New Testament we have no precise information of this, but (as we shall see shortly) the earliest records we have of the forms of Christian worship clearly show the influence of Jewish usages.

The distinctively Christian additions to those earlier forms would consist chiefly of Christian teaching (including prophecy and the exercise of the other spiritual gifts of doctrine, tongues and interpretation) and of the celebration of the Lord's Supper. Of this we have such information as may be gathered from the Corinthian Epistles, besides the notice in the Acts (ii. 42) that the

faithful continued stedfastly in the Breaking of Bread and the Prayers. The only actual description which we have of a Christian service is of that at Troas (Acts xx. 7 sqq.) which took place at the beginning of the first day of the week (i. e. according to Eastern reckoning, after sunset on Saturday) and continued till daybreak: it began, we are told, with a discourse of some length, and concluded with the Breaking of Bread. But it is possible that we have in the Apocalypse (iv, vii) something of a more transcendental nature, in which imagination has come to the aid of description: Isaiah in his vision (ch. vi) had seen as it were the worship of the Temple of Jerusalem, with which he was familiar, translated into heaven: equally, it would appear, the seer of the Apocalypse saw the to him familiar worship of the Christian Church framed in a heavenly setting. The actual worship of those early days, as practised in the house churches of Greek cities or in the upper chambers of Jerusalem or Troas, may have had a certain informality, though it was expected to be orderly and dignified (I. xiv. 40); but those who engaged in it knew it for no mean thing, feeling themselves to be in the company of the hosts of heaven and to be sharing in their worship before the Throne of God.

The Temple at Jerusalem was primarily intended for sacrifice, and until its destruction that remained its staple use: the discourses of rabbis or others which were held within its precinct were of a private and voluntary nature, and were only permitted or encouraged, not organized or promoted, by the priests in charge of the Temple. The purpose of the synagogues was different: no provision was made for them in the Law of Moses, but they originated apparently at some period after the Exile, having been made necessary, by the removal of the high places, as a means of providing sacred employment for the Sabbath (on which secular work was forbidden), and for the satisfaction of the religious needs of those who, by distance or for other reasons, were unable to give frequent attendance at the Temple. Since sacrifice could only be offered in the Temple, the synagogue worship was non-sacrificial, and instruction took the foremost place: the Sabbath worship consisted of the reading aloud of the Law and the Prophets, with expositions or exhortations by any competent person, along with the recitation of the psalms and of prayers and benedictions. We have already seen the probability that the Church took over or continued these usages: and in fact

our earliest clear information concerning Christian worship (given by Justin Martyr, *c.* A. D. 140) states that on Sunday there was a gathering of the faithful at which were read 'the memoirs of the apostles and the writings of the prophets': this was followed by an instruction or exhortation by the president, and that again by the common prayers of the whole people: finally came the oblation of the elements of bread, and of wine and water, their blessing by the president, to which the people assent with 'Amen', and the distribution of the sacrament to the faithful, both present and absent. Here we have the Christian ordinance of the Lord's Supper following as a climax a service on the same lines as the older worship of the synagogue, the whole forming an order noticeably similar to many Eucharistic rites down to the present day. Considering the antiquity of Justin's evidence, and the fact that the earliest Christian assemblies came out of the synagogue, it seems highly probable that the rite described by Justin is substantially apostolic, though with this exception, that in early apostolic days, before the Gospel was committed to writing, the Christian congregation would have, instead of 'the memoirs of the apostles' verbal narratives of our Lord's words and deeds from those who had seen Him or had conversed with those who had.

In the Acts and the Epistles there are indications that other business of various kinds was transacted in the course of, or as a preliminary to, Christian worship. The election and ordination of the seven ministers (Acts vi) took place in a meeting specially called for that purpose: but the presentation by Barnabas of the price of his field, and the sudden death of Ananias and Sapphira (Acts iv. 36–v. 11) seem to have taken place at the ordinary meetings; certainly at Antioch the separation of Barnabas and Saul for their missionary work was inspired and carried out in the course of a meeting for worship, for the brethren were ministering to the Lord and fasting when the prophetic word came, and after further fast and prayer the apostles were sent out (Acts xiii. 1–3). In the Epistles we have indications that matters of discipline, involving excommunication or its reversal, were discussed or at least made public in the assembly of the Church, probably before formal worship began (I. v. 4, II. ii. 6). Also opportunity was found for the exercise of the spiritual gifts of prophecy, speaking with tongues, and interpretation of tongues. Moreover (besides the definitely eucharistic service) there was at Corinth, and

probably elsewhere, a common meal called *agape* or the feast of charity. The heathen governor Pliny, at the beginning of the second century, says that Christians in his province were accustomed to meet before dawn on a fixed day (he knew nothing of the division of time into weeks, and would have no means of recognizing Sunday), to sing a hymn to Christ as God and to bind themselves with a sacrament (which he thought meant an oath) not to commit crimes: thereafter they departed, and met again later in the day for a common meal. The sacrament, misunderstood by Pliny, is clearly the Lord's Supper: the common meal is the agape, now separated from the other service and regarded as unessential, for when the governor forbade them to assemble they gave up the second meeting, but apparently persisted in the first. Pliny's evidence, too brief to convey much by itself, is in accordance with the rest of what we know. (Pliny, Epp. x. 96.)

We may then with much probability thus reconstruct the general outline of Christian worship as observed at Corinth in apostolic days. (1) First there was the preliminary meeting for business: at this would be read communications from the apostle such as these epistles, and action would be taken in accordance with them; when necessary, disciplinary action as commanded by the apostle would be discussed and decided, and excommunications or other punishments pronounced; or again, the arrangements for such a matter as the collection for the saints would be made, and possibly the contributions received. (2) Then apparently there followed at Corinth the common meal called agape, and in the course of it godly conversation and the exercise of the spiritual gifts. (3) And finally, when all had assembled, came the Christian adaptation of the synagogue service, with its Scripture readings, prayer, praise, and instruction, and as a climax to the whole the Lord's Supper or Breaking of Bread.

With respect to this assembly the Corinthians had some inquiries to make. (1) It was found in practice that the exercise of spiritual gifts resulted in the disorder of several speaking at once, and in controversy as to the relative value of those gifts: this was put to St. Paul in a question, which he answers in chapters xii–xiv. (2) A subsidiary question was whether women are to be allowed to speak: St. Paul answers No, meaning certainly that they are neither to teach nor to prophesy during the public meeting of the church, and probably also that they are to have no voice in its government: they are not even to ask

questions, but must depute their husbands to do it for them. (3) Further, the Corinthians seem to have been a little uneasy about this last, along with a kindred matter of the veiling of the head, for they profess that they observe the traditions (xi. 2) and St. Paul hardly appears to think that they do (xi. 2–16). (4) Lastly, the apostle had information, apparently not from their letter, of gross disorders of overeating and drinking at the agape, and of groups or factions within the meeting, all of these the result of a lack of consideration of the importance of the service of the Lord's Supper, and making it impossible to celebrate that service with the reverence it required, to the great spiritual and even physical detriment of the delinquents.

St. Paul did not distinguish the particular assembly from the House of God which is the pillar and ground of the truth: the smaller unit, to his mind, possesses the fullness of the dignity of the whole Church, which is the seat of the mystery of godliness and the body of Christ who was manifested in the flesh. It is from such a point of view as this that he expounds the general principles and the particular rules of the proceedings of a Christian congregation: in this attitude St. Paul and the Seer of the Apocalypse are in complete agreement.

xi. 2–xiv. QUESTIONS CONNECTED WITH PUBLIC WORSHIP.

xi. 2–16. The covering of the head.
xi. 17–34. Disorders at the Lord's Supper.
xii–xiv. Spiritual gifts.

xi. 2–16. The Covering of the Head

The question here discussed was the result of the impact of the reverence and dignity of a religion of Jewish origin upon a community whose members were of predominantly gentile antecedents. The head is *τὸ ἡγεμονικόν*, that member in which man's dignity is as it were summarized and focused, and there is a certain moral propriety in its being covered in the presence of the Most Holy. Accordingly, the Jewish custom was for both men and women to pray with the head covered; while the Greeks, with their defective sense of the divine Majesty, sacrificed with uncovered head. The Christian Church had already developed

traditions (v. 2) and customs (v. 16) coincident neither with Jewish nor with Greek practice, but resulting from and significant of both the reverence towards God which it derived from Judaism, and that freedom of access which it enjoys in Christ, a freedom by no means incompatible with the highest reverence, and therefore totally un-Greek in character: the head of a man is Christ (v. 3) in the sense that it may appear before God with Christ's confidence. These customs St. Paul thought ought to be retained, and as usual tried to persuade by reasoning before having recourse to a direct order. Some of his reasons will hardly appeal to a generation whose male ancestors two centuries ago wore long hair, and which has raised no objection to women being shorn; nor will his arguments from the Old Testament have much weight with those who find difficulty in attaching any historical value to the stories of the creation of woman (Gen. ii) and of the fall of the angels (Gen. vi): though since this reasoning had force with those to whom St. Paul wrote, it may still have a certain interest. But his argument based on the natural leadership of men (v. 3) and his appeal to the essential fitness of things (v. 13) are as cogent as they ever were; while his curt reply to the contentious (v. 16) will in a Church which claims to be apostolic foreclose further argument.

His reasons then are five in number. (1) There is a difference between men and women, and in fact the man has a certain superiority over the woman. Yet, by a truthful paradox, which has its counterpart in the divine nature, this superiority of the man involves no inferiority on the part of the woman: the man is the woman's head as God is Christ's head; that is, there is subordination without inequality. Yet there is a difference, and this difference justifies a difference in attitude, whereby the man as the leading partner uncovers his head because of the confidence of access which the Christian enjoys, while the woman covers her head as a token of the Christian reverence in which the man also shares: and in this observance both sexes find their appropriate honour (vv. 3–5). (2) A subsidiary indication of the propriety of this observance is found in the fact that women's hair is naturally long while men's is short: implying, as it seems, that a woman's hair is her glory, and therefore it is seemly that it should be covered (v. 6). (3) The priority of man's creation, according to Genesis ii, gives him an immediacy of access to God which the woman does not possess: for man was made in the image and

likeness of God (Gen. i. 27) and finds in the acknowledgement of God's glory his highest dignity, whereas the woman was made for a 'help appropriate' to the man (Gen. ii. 18) and has him to serve (vv. 7–9). (4) The meaning of the next verse is obscure: the angels whom Isaiah saw veiling their faces in God's presence (Is. vi. 2) are an example of the reverence that worship requires: or, the angels who participate in Christian worship must be spared the distraction which led to the sin of Genesis vi. 1, 2 (v. 10). At this point St. Paul inserts a caveat upon which the whole balance of his argument depends: the man and the woman are mutually indispensable: their functions are diverse even in the act of worship and their attitude is diverse accordingly; for that very reason they are able by co-operation to make that worship complete (vv. 11, 12). Any one who has had the misfortune to attend one of those services 'for men only' will appreciate the truth of this. (5) After an appeal to his readers' natural sense of the propriety of things as indicated by the parallel of the hair (vv. 13–15, cf. v. 6), St. Paul answers the 'contentious' by reference to the customs which all the churches observe. Possibly he felt that the general sense of Christian people would recognize the propriety of the practice already traditional: his arguments may have seemed slightly strained to him as they do to us, for some of them are based upon facts which it is easier to envisage than to declare; but the critical sense is often right in substance when it cannot readily justify itself by argument.

2. A reference, partly ironical, to expressions in the Corinthians' letter of inquiry, serving as introduction to the next four chapters.

3. The sentence is difficult because of the inverted order of the last two clauses in the Greek, which R.V. has copied to the neglect of the grammar: the subject, marked by the article, is in each case preceded by the complement. Translate: 'that the head of every man is Christ, but the man is the woman's head as God is Christ's head'. The translation of the second δὲ by 'as' is justified by the observation that in St. Paul's usage, when the same particle occurs in two consecutive clauses, its second occurrence frequently refers to the clause preceding both, thus making the two clauses so connected parallel with each other. The subject under discussion is the head, and St. Paul at the outset puts the matter on a definitely Christian footing by premising (1) the

Christian's confidence of access to God in Christ, and (2) the parallel between the subordination of woman to man and that of Christ to God. It would be rash to affirm that he had clearly thought out the doctrine of the subordination yet essential equality of the Son of God; but his language everywhere justifies the later formulation of the idea, for he never speaks of Christ as in any way inferior to the Father. Neither, for that matter, are the other members inferior to the head, though they must in practice accept its hegemony.

5. *Every woman praying or prophesying.* Clearly these instructions are meant for private observance as well as public worship, for (as he peremptorily states, xiv. 34–6) St. Paul did not contemplate the possibility of women prophesying or otherwise speaking aloud in public worship. The daughters of Philip the Evangelist (Acts xxi. 9) and others must have exercised their gift in private, and there is no evidence that until late in the second century anything else was thought possible.

7. Probably the meaning is that man was made in God's image (Gen. i. 27) and is by virtue of some of his attributes a reflexion of God's glory: whereas the woman, having been made from man (Gen. ii. 18) has these attributes as it were by the man's mediation. The argument recurs, with two significant additions, at I Tim. ii. 13–15.

10. *Have authority* (as in R.V. mg.) ἐξουσίαν ἔχειν. She herself is to have authority over her own head, and this she does by keeping it covered.

16. This subject, and the similar one referred to at xiv. 34 sqq., seem to have given exceptional scope to the contentious (cf. I Tim. ii. 11 sqq.): in the last resort St. Paul's answer is the same in both cases (xiv. 36, 37).

ESSAY E. THE LORD'S SUPPER AND THE 'AGAPE'

Before proceeding to answer his correspondents' questions regarding the relative value and the effective use of 'spiritual gifts' St. Paul pauses to give a serious warning based on information privately received. The worship of the Corinthian Church was disgraced, first by the admission even into it of the party spirit which has already been noticed (xi. 18, 19, cf. i–iv), and secondly by a failure to appreciate the solemnity and importance of the sacrament in which it culminated. We have already seen (Essay D) that the apostolic Church interpreted our Lord's command-

ment, given on the night in which He was betrayed, as intended for regular observance, and had made the Lord's Supper the chief act of worship each Lord's Day: and we have observed that there were connected with this, probably by way of preparation for it, opportunities for instruction and for the exercise of the gifts of prophecy, tongues, and interpretation. There is also some evidence (e.g. Jude 12, II Peter ii. 13, and inferences from the present chapter) supported by sub-apostolic testimony (e. g. St. Ignatius *Ep. ad Smyrnaeos* viii) of the practice of holding a common meal called ἀγάπη (*agape*) or the feast of charity. Some later writers, such as St. John Chrysostom, late in the fourth century, thought that this had consisted of the unconsecrated part of the oblations of bread and wine, together with other offerings of the rich to provide a meal for the poor: in that case it would have followed the administration of the Lord's Supper. Many modern writers on the subject, relying mainly on the present passage and on Acts xx. 7, maintain that the Agape preceded the Eucharist, in imitation of the circumstances in which the latter was instituted by our Lord. It is perhaps the case that this practice of the Corinthian Church is just what St. Paul complains of, and that he regards it as an abuse which must be removed, that the non-sacramental feast, selfishly and inconsiderately partaken of, should precede the solemnization of the sacrament itself.

Certain other modern writers have maintained that in their original institution and in the practice of apostolic times, Lord's Supper and Agape were the same thing, and that what was at first a common meal typifying the communion and unity of the Christian family was afterwards erected into a Sacrament, from which the feast of charity was eventually dissociated and came to be regarded as unessential. It is safe to say, that while it is true that as early as the first decade of the second century the Agape was an observance which could well be omitted (Pliny, Ep. x. 96), the previous part of this theory is quite contrary to the New Testament evidence. It is clear from x. 16 that already before this epistle was written the Corinthians could be expected to know that the Bread and the Cup were not intended to be typical of the communion of Christians with each other, but were an actual communion with Christ Himself, a partaking of His Body and Blood, thus by a natural consequence accomplishing rather than typifying the unity of the Church; that is, the

Sacrament is not a mere sign, but an effective means, of grace. But although in the previous chapter St. Paul has assumed on the part of the Corinthians a knowledge of this fact, in the present passage he is confronted with the failure of at least some of them to observe its implications: they were prone to regard the Eucharist as on the same level with an ordinary meal, and the apostle by referring them to our Lord's words and acts at the Institution shows them that it is not so, but is both a showing forth of Christ's redeeming death and an act of communion with Him, and therefore ought to be approached with discrimination both of its seriousness and of personal worthiness, for otherwise retribution may be expected both immediately and at the day of judgement.

Again, other modern writers, admitting that the view outlined above is that of St. Paul, claim that this represents a fundamental change upon the original intention of our Lord. The original conception, they allege, was of a common meal, a token of Christian community: the food taken in common was in a line with the other primitive practice of holding all things in common (Acts ii. 44, iv. 32) and was an agape, not a sacrament. The change from agape to sacrament is thus regarded as part of the revolution alleged to have been effected by St. Paul himself, whereby Christianity was converted from an ethical religion, perhaps with Messianic expectations, but based predominantly upon the moral law and the example of Christ, into a religion of redemption, through the imitation of the mythology and ceremonial of the mystery religions then in vogue among the Greeks: and the Corinthian Church, as having some acquaintance with mysteries of the Greek type, is thought to have largely influenced St. Paul, and through him the rest of the Church, to the adoption of these ideas. With the more general question we are not here concerned: but as regards the Lord's Supper, it is evident from the present passage that the whole difficulty at Corinth was that the Corinthians regarded the Sacrament with too little, not too much, reverence: it is St. Paul who has to impress upon them its importance, not they upon him, and he does so by recalling to their minds the original act of Institution, which undoubtedly was our Lord's act and (as we shall proceed to show) necessarily involves ideas both sacrificial and sacramental. But the Corinthians were the last people who could have taught such things to St. Paul.

We have four several accounts of the Institution of the Lord's Supper: that which is given here by St. Paul should be compared with those given by the Evangelists. St. Matthew (xxvi. 26 sqq.) and St. Mark (xiv. 22 sqq.) represent one form of the tradition; St. Luke's (xxii. 19 sqq.) is more closely related to St. Paul's version. The words 'Take, eat', which some MSS. (followed by A.V.) have in xi. 24, are due to harmonization with St. Matthew: the word 'broken', which is found in some ancient MSS., versions, and fathers (R.V. mg.), has probably a liturgical origin. It was only to be expected that words used so often as these should at a very early date have been repeated in variant forms which yet in their general tenor give substantially the same sense. Our Lord then, according to St. Paul, 'took bread, gave thanks and brake it, and said, This is my Body, which is for you: do this for my memorial. Likewise also He took the cup, saying, This cup is the New Covenant in my Blood: do this, as often as ye drink, for my memorial.' Our present purpose is to discover what the earliest disciples are likely to have understood by the words when they heard them.

(1) The disciples, being Jews and acquainted with the Scriptures and the history of their own nation, would, on hearing a new covenant spoken of, immediately bring it into comparison with the old covenant, and would recollect that when the Covenant was ratified between God and the People of Israel, Moses took the blood of the peace offerings which had been prepared, and sprinkled it on the people and said, 'Behold the blood of the covenant, which the Lord hath made with you' (Exod. xxiv. 8). With this in their mind the disciples would, when they afterwards came to think over the events of those crowded days, realize that the Blood shed upon the Cross was the ratification by sacrifice of a new and better Covenant (that promised by Jeremiah, xxxi. 31), and that in eating the Bread and drinking the Cup according to the commandment, they were observing the memorial of that sacrifice of ratification, and of Him who made it.

(2) The disciples would find it most natural to connect the events of Good Friday with the memorial instituted on the night before. The version of the words given by St. Mark reads thus: 'This is my Blood of the Covenant, which is shed for many'; and St. Matthew adds (what is implied in the words as given by St. Mark), 'unto remission of sins'. According to Jewish ideas, the blood is the life (Deut. xii. 23) and our Lord had said that He

came to give His life as a ransom for many (St. Matt. xx. 28, St. Mark x. 45). We have here then the further idea, already familiar to the Jewish mind, of a sacrifice not merely of the ratification of a covenant, but of ransom, atonement, or propitiation. It is suggested by some that our Lord, by language such as this, was meaning to say that He was thereby declaring that the ancient ideas of propitiatory sacrifice were unnecessary and misleading: to this we can only say that, if so, He did not express His meaning very clearly, and that the earliest disciples understood Him far otherwise, to the effect that He was offering Himself for a sacrifice to fulfil the purpose of all those prescribed in the Law, and in fulfilling them to make their continuance unnecessary. They evidently thought that on the Cross our Lord shed His Blood not merely as a sign of the love of God towards us, but as the effectual means by which that love is accomplished: and as they thought of the appointed Memorial in similar terms, they regarded the ordinance of the Lord's Supper not only as a sign of the love which Christians ought to have towards our Lord and towards each other, but as a sacrament of our redemption by Christ's death: as St. Paul says, 'As often as ye eat this Bread and drink this Cup, ye proclaim the Lord's death till He come' (v. 26).

(3) In sacrifices appointed for thank-offerings (such as the Passover, which was a thanksgiving for deliverance) the custom was for the worshippers to consume the flesh of the sacrifice. It seems reasonable to think that the disciples saw (and were intended to see) a parallel to this in the command, 'Take, eat, this is my Body', 'Drink ye all of this, for this is my Blood'. The fact is, that after redemption, or deliverance from the evil past, the human soul and spirit need the strengthening power of the grace of God. Without at present entering into the question whether the discourses recorded in St. John represent authentic words of our Lord, it is sufficient for our purpose to show that the disciple who wrote that Gospel saw such a meaning in the Sacrament, and honestly thought that that was what our Lord intended (cf. St. John vi *passim*). Therefore, in St. Paul's language, the Cup which is blessed is a partaking of the Blood of Christ, and the Bread which is broken is a partaking of the Body of Christ, a means by which the Christian receives in himself the life which Christ surrendered for him and comes to share in the grace and strength of the Son of God.

This, it seems reasonable to believe, is the kind of meaning which St. Paul attached to the Lord's Supper, and had already (though with but qualified success) communicated to the Corinthians when he was with them: it is just because this is so high and wonderful a thing that he is grieved and dismayed at the introduction into it of schisms and excesses. Those who eat the Bread or drink the Cup of the Lord unworthily are guilty of an offence against the Body and Blood of the Lord, for the very reason that those who rightly partake thereof share in His Covenant, His Redemption, and His grace and power.

xi. 17–34. The Lord's Supper

St. Paul has praised the church (xi. 2), though perhaps partly in irony, for its retention of the traditions: he has now to speak of faults which call forth the reverse of praise (vv. 17, 22). The assembly of the church for worship was disgraced by the introduction into it of party spirit, and by irreverent disregard of the essential purpose of the Lord's Supper, as expressed in moral disorders and the flaunting of the contrast between rich and poor. It was not possible to eat the Lord's Supper because each man took his own supper first: the common meal, which perhaps ought to have followed, took the first place and thus ousted the Lord's Supper altogether: and, moreover, that supper which was eaten was not even an agape, for each partook of his own food and there was no sharing by the rich with the poor. Private houses, St. Paul suggests, were the proper place for that kind of entertainment. The Christian Sacrament must be given its proper honour by consideration of the time and manner of its institution: it is no ordinary food that is partaken of there, but the Bread is Christ's Body and the Cup is the New Testament in His Blood; and the purpose of the whole action is to be His memorial. Thus participation in the Sacrament is a proclaiming of our Lord's death in expectation of His second coming: and it follows that to partake unworthily is an offence against His Body and Blood. Therefore men must partake with discrimination, that is, with a due estimate of the sacredness of the Lord's Body and a due appreciation of their own condition: lack of this has already received its recompense in the sickness of some and the death of others, and if persisted in will alienate the offenders from the Lord and cause them to be reckoned with the world which is

opposed to Him, and to share in its ultimate condemnation. Time then must be given for all the brethren to assemble, and there must be no attempt to use such an occasion for the satisfaction of mere physical hunger.

18. *Divisions* (σχίσματα) are groups which refuse to have association with those outside of them.

19. *Heresies* (αἱρέσεις) are groups with a definite leader. It is not likely that St. Paul means that 'party divisions cannot be avoided if men of proved worth are not to be lost in the crowd': his language shows that heresies are worse than schisms, and *they which are approved* are those who have enough of the root of the matter in them to abstain from such manifestations of un-Christian sentiment.

20. *The Lord's Supper*, κυριακὸν δεῖπνον. The expression occurs only here, but its form, with the adjective (κυριακόν) not the genitive (κυρίου), seems to indicate that it was already in common use. Other phrases with the same meaning are, the Breaking of Bread (Acts ii. 42, cf. xx. 7), the Thanksgiving (Eucharist, possibly I Cor. xiv. 16, certainly in St. Ignatius at the beginning, and Justin Martyr in the middle, of the second century): also there are allusive expressions such as 'cup of blessing', 'cup of the Lord', 'table of the Lord' (x. 16 sqq.).

21. *Taketh before other*, προλαμβάνει. This Greek word occurs in the papyri apparently in the sense of λαμβάνει (taketh): if it is necessary to press the force of the προ, possibly the sense is 'taketh his own supper before the Lord's Supper'.

23. Perhaps St. Paul means that he received this information by revelation, though the preposition ἀπὸ (from) rather suggests his having received it from the Lord through the elder apostles or other intermediaries.

26. A deduction drawn by St. Paul (though not necessarily by him alone, nor for the first time) from the narrative just rehearsed. The *for* refers to the sentence before the last *for* (in v. 23) and might well be translated 'consequently' (see the note on xi. 3).

27. *Guilty of* (ἔνοχος), i.e. guilty of an offence in connexion with.

28. *Prove himself*, δοκιμαζέτω ἑαυτόν, carefully estimate his own condition and attitude.

29. Much of the force of this and the following verses depends on the sequence of cognate words in the Greek: judgement (κρῖμα), discern (διακρίνων), discerned (διεκρίνομεν), judged (ἐκρινόμεθα), judged (κρινόμενοι), condemned (κατακριθῶμεν), judgement (κρῖμα).

30. The religious mind sees the hand of God in what others are content to regard as fortuitous occurrences, recognizing in them His judgement upon sin and His fatherly *chastisement* designed to lead to amendment.

ESSAY F. SPIRITUAL GIFTS

A

The Christian Church consists of those who by baptism have been incorporated into the Body of Christ and by reason of the indwelling of the Holy Ghost possess certain spiritual endowments. On the ethical side this involves increased ability to keep the commandments of God, for whereas the letter of the commandments had crushed and killed by the weight of its very excellence, the Spirit, by giving power to keep them, restores to life (II. iii. 6); from which it results that God is justified in propounding and enjoining the observance of an even nobler and more difficult moral law, forasmuch as His own power and grace are given for its fulfilment. On the external and administrative side it involves the possession by many or perhaps all Christians of some gift of public utility appropriate to the government or edification of the Church, the spiritual or physical well-being of its members, or the conversion of the heathen. The Church is a spiritual society for the reason that it is the power of the Holy Spirit actually operative in its members, which gives effect both to its work and to its worship. Of these spiritual gifts St. Paul gives in chapter xii (vv. 8–10, and 28) two lists, probably not intended to be exhaustive: they should be compared with the list of moral fruits of the Spirit in Galatians ch. v. 22, 23. In the public assemblies of the Church there came into special prominence two of them, namely prophecy and speaking with tongues, along with a third, subsidiary and apparently less frequent, the interpretation of tongues. Christian prophets, such as Agabus (Acts xi. 28) and others, were occasionally able to foretell the future, and it was this aspect of their gift which, as being more notable for evidential purposes, claimed most attention at a slightly later period: but as a rule it appears that prophecy was the disclosure of the hidden things of the present, so that the secrets of men's hearts were made manifest for the glory of God, and the secrets of God's purposes and the meaning of His word were revealed for the edification of the Church (xiv. 24, 25). Prophecy then was addressed to the congregation: the other gift, of speaking with tongues (*γλωσσολαλία*) was exercised in the address of prayer or praise to God. Its characteristics are obscure, and only a tenta-

tive description of them may be obtained from the consideration of all the available evidence.

(1) Acts ii. 3–13. The phenomenon first occurs on the Day of Pentecost. 'There appeared unto them tongues parting asunder, like as of fire, . . . and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.' The theory that the disciples, or at least the apostles, thus received power to preach the Gospel in divers languages, can hardly be substantiated: there is no evidence that the apostles ever preached in any language but Aramaic or Greek (though we have by no means a complete record of their activities, and must not rule out the possibility that they possessed such a gift and used it in 'the places beyond'), and St. Paul, who himself spoke with tongues, appears to have been unable to understand the language of Lystra. The most definite thing that can be said of this episode is that the disciples poured forth ecstatic utterances in speech uncontrolled by themselves, that the assemblage of Jewish pilgrims from many countries recognized words or phrases of their own languages by which were declared the wonderful works of God, and that while all were amazed, some put the worst construction on the matter (Acts ii. 13), which is similar to what St. Paul was afraid might happen at Corinth (xiv. 23).

(2) Acts x. 46. The same phenomenon occurred before the baptism of Cornelius and his household, as a sign to St. Peter (who recognized the parallel with what happened at Pentecost, xi. 15) that gentiles were not to be excluded from Christian privileges.

(3) Acts xix. 6. The twelve disciples at Ephesus, after their baptism by St. Paul, spake with tongues and prophesied, thus apparently giving outward evidence of the possession of specifically Christian endowments which had not been theirs when they were merely disciples of John. The baptism of John was with water unto repentance, and they now received spiritual equipment, the baptism of the Holy Ghost, of which 'tongues' and prophecy were an outward expression.

(4) In I Corinthians xii–xiv we observe, as in accordance with what we have already noticed, (*a*) that whereas prophecy is addressed to the congregation, 'tongues' are addressed to God in praise or in prayer (xiv. 2): and (*b*) that the impression likely to be produced on a stranger who heard a multitude speaking with tongues was of an assembly of madmen (xiv. 23). In addition to

A representation of Pentecost from a twelfth-century Psalter in the Hunterian Museum at Glasgow

our other evidence we learn (*c*) that 'tongues' will not ordinarily be intelligible either to speaker or to hearers, and that although interpretation may occasionally be possible, that is a special gift whose presence cannot always be ensured (xiv. 13, 28): and (*d*) that an utterance in tongues, though outside the range of the intellect, is, like prophecy, subject to the *will* of the speaker (xiv. 32).

(5) Eph. v. 18, 19. In this injunction to the use of psalms and hymns and spiritual songs as forms of spiritual expression, there is no direct reference to speaking with tongues, and we may perhaps conclude that except in such exceptional circumstances as those mentioned in the Acts, the expression of Christian emotion usually (except at Corinth) took more normal channels.

B

The questions referred to St. Paul were four in number: (*a*) how to discern true from false spiritual expression; (*b*) what is the relative value of prophecy and speaking with tongues, and which of these gifts gives its possessor the prerogative in addressing the assembly; (*c*) what is to be the procedure when several speakers claim a hearing at once; and (*d*) are women under any circumstances to address the assembly. Of these, the first and the last are easily resolved: an easy criterion of possession by the Holy Spirit is that His presence always glorifies Jesus (cf. St. John xvi. 14, 'He shall glorify me'); and women are under no circumstances allowed to address the assembly. The solution of the other two problems requires recourse to be had, in St. Paul's usual way, to first principles, and then to a comparison of the two gifts in the light of practical experience.

First come two considerations of a theological nature. (1) All spiritual gifts, diverse as they may be, are due to the operation of the one Holy Spirit, and therefore (we are to understand) there can be no opposition between them (xii. 4–11). (2) Again, all Christians by virtue of their baptism are members of the one Body of Christ and therefore are bound to mutual help, in which there can be no place for rivalry (xii. 12–30). Next comes the ethical argument. (3) Although some gifts are greater than others, there is a better way which must be followed, a way which is open to all, the way of charity, without which all other gifts are valueless. The spiritual gifts under discussion are temporary, appro-

priate to the childhood of the spiritual life: but there are three gifts which survive beyond the childhood into the perfection that is to be: they are faith, hope, and charity, and charity is greater than the other two. Therefore it follows that charity must be diligently followed, whereas spiritual gifts are to be earnestly desired: for charity is within the reach of all, whereas spiritual gifts are an endowment which is given or not given according to God's pleasure (xii. 31–xiv. 1). Finally, there are brought under review certain practical considerations. (4) Of the two gifts in question prophecy is the more desirable as being intelligible, and therefore edifying, both to the speaker and to the assembly: moreover, as having a more impressive effect even upon unbelievers, it enhances the honour of the Church and promotes the recognition of God's glory (xiv. 1–25). Therefore we conclude (*a*) that for the greater edification of the Church, speaking with tongues ought to be restricted, and in default of an interpreter entirely excluded from public worship; (*b*) the principle of good order requires that prophecy should be kept within bounds and its revelations critically received; and (*c*) the principle of charity enjoins that one should be prepared to give place to the other (xiv. 26–33). Further, the matter is serious, and the apostle's word upon it must be regarded as final (xiv. 37, 38): spiritual expression must not be checked, but rather valued, but seemliness and good order must prevail (xiv. 39, 40).

xii. 1–3. *The discerning of spirits.*

The import of this paragraph is difficult to determine. On the one hand it is clear that false prophets were not unknown, and it had to be regarded as possible that even sincere men were guided in their utterance by false and lying spirits. On the other hand it seems strange that any Christian community should have needed to be warned that an anathema against its Lord could not have been inspired by the Holy Spirit. St. Paul draws a contrast between the incoherencies and contradictions of heathendom and the orderliness and consistency of the true religion: the Holy Spirit never contradicts Himself, and therefore, though spiritual utterances must be heard with discernment, spiritual gifts are not to be distrusted. Moreover, such gifts are not the privilege of the few: the humblest Christian who can say 'Jesus is Lord' makes that declaration by virtue of a spiritual gift.

3. *Anathema*, a transliteration of the Greek word, *ἀνάθεμα*, which means a thing devoted or dedicated: LXX has it in Lev. xxvii. 28 and elsewhere for 'devoted to God', but elsewhere (as here) it means 'devoted to evil' or alienated from God, hence 'accursed' (A.V.). *Jesus is Lord*: in this special sense the word *Lord* is a proper noun, representing the divine Name Jehovah in the Old Testament (cf. note on II. iii. 17).

xii. 4–11. *The unity of the Spirit.*

The doctrine of the unity of God is fundamental to Christianity: the apostles took it over from Judaism without question and without proof. Equally fundamental is the recognition of the divinity of Christ and of the Holy Spirit. The creative work of God, the redemptive ministry of Christ, and the effective operation of the Holy Spirit are all divine acts, and in a sense aspects of one divine act: 'it is the same God, who worketh all things in all'. The apostles did not feel the necessity of attempting a metaphysical reconciliation of their conviction of the unity of God with their experience of His threefold operation: that task was left to a later age, when the pressure of controversy from within and without forced it upon the Church. Equally they do not attempt a teleological proof of the unity of purpose exemplified in the diverse gifts of the Spirit: these gifts are all gifts of the one Spirit, and obviously there can be no rivalry between them. The two lists of spiritual gifts contained in this chapter (vv. 8–10, and 28–30) are not intended to be exhaustive, and to some extent overlap: between them they cover the greater part of the administrative and devotional activity of the Church, not excluding its care for bodily health and its appeal to those without. The former list comprises gifts bearing on the intellectual grasp of, and the power of communicating, the principles of the Gospel (the word of knowledge), and its bearing in relation to the whole scheme of things (the word of wisdom). Then follow faith, gifts of healing, and workings of miracles, which pertain respectively to the healing of the soul, the healing of the body, and the appeal to the notice of those without. And lastly, prophecy and tongues, with their ancillary gifts of discernment and interpretation, are more closely connected with the meetings for worship. The second list adds to these the spiritual endowments needed for Church administration, those of apostles, helps, and governments.

4 sqq. *Diversities*, διαιρέσεις, divisions or distributions: the cognate verb occurs in v. 11 διαιροῦν, *dividing* or distributing. *Gifts*, χαρίσματα: *ministrations*, διακονίαι: *workings*, ἐνεργήματα. The order is, Christian experience, Redemption, Creation. The Holy Spirit, Himself in His relation to men the Gift of God (δωρεὰ τοῦ θεοῦ, St. John iv. 10, cf. vii. 39), distributes the spiritual gifts (χαρίσματα) by which the Christian life is adorned. The work of Christ for men's salvation was a ministry or διακονία (St. Matt. xx. 28, διακονῆσαι), and its application to individuals, though varying in mode and mediated through divers ministers, derives from Him. Miracles and other operations (ἐνεργήματα, cf. v. 10) are not independent of, though they may transcend the usual course of, the whole act of creation: they belong to the new creation (II. v. 17) upon which God is engaged. Moreover, the spiritual gifts of sanctification are the result of the ministry of redemption which is the means of the new creation: there is one God, and His works are one.

8. *Knowledge* (γνῶσις) is an intelligent grasp of the principles of the Gospel: *wisdom* (σοφία) is a comprehensive appreciation of their relation to the whole system of God's dealing with the world: *the word* (λόγος) of wisdom and of knowledge is the power of communicating them to others.

9. *Faith* is the necessary basis of the Christian relation to God: *gifts of healings* concern men's bodies; *workings of miracles* (ἐνεργήματα δυνάμεων), chiefly but not exclusively the casting out of devils, concern the mind and soul.

xii. 12–31. *The unity of the Body of Christ.*

The simile of the body and its members is more than an illustration, and more than a figure of speech: it represents a fact which is mystically true, the fact of the actual union and community of life between Christ and His Church, and between Christ and the individual Christian. The same fact is expressed in our Lord's parable of the Vine (St. John xv. 1–8): Christ is the Body, the whole, and His disciples are the members; Christ is the Vine, the whole, and His disciples are the branches. The simile recurs at Eph. iv. 15, where it is guarded from misunderstanding by the further thought that Christ is superior to the body, being its Head. Incorporation into the Body of Christ is a definite fact, which took place at baptism, where by the operation of the one Spirit men of divers kinds were made members of the one Body (v. 3). As, in the parable of the Vine, the maintenance of life in the branches is contingent upon their connexion with and fruitfulness in the vine, so here the individual member cannot reckon its own function in

the body as of no account (vv. 15–20), nor can it refuse to recognize the value to itself of the other members (v. 21). By our own action we acknowledge that God has so compounded the body that what each member lacks in one respect is compensated for in another (vv. 22–4) so that there may be mutual co-operation among the members and that they may share their pains and their delights (vv. 25, 26). So it is with the Body of Christ, in which the various functions combine to the well-being of the whole, so that, while there is no room for rivalry, each member must desire to possess the best gifts for the common benefit (vv. 28–31).

13. *In one Spirit*, i.e. by the one Holy Spirit. St. Paul does not use the word spirit in the loose modern sense of 'frame of mind'. *Were all made to drink*, a reference to the figure of the living water, in which our Lord spoke of the Spirit which they that believed on Him were to receive (St. John vii. 38, 39).

18. *But now*, i.e. 'but in fact' (so in v. 20 &c.).

22. *Are necessary*, and so are saved from the danger of neglect.

23. *More abundant honour*, by taking special care to clothe them.

24. *Tempered*, συνεκέρασε, mingled and harmonized.

28. *Apostles* had an authority in the Church, and over it, derived from Christ Himself: whether present or absent they had (as is clear from these epistles) power to command in the churches founded by them. Their authority, and the discretion needed for its exercise, were a spiritual gift. *Prophets* had a large though undefined importance in the Church in the first century, apparently more as mission preachers and as the possessors of spiritual gifts than as rulers: they not infrequently moved from place to place, whereas the work of the *teacher* was confined to a particular community. These three offices had to do with Christian evangelization and instruction. *Miracles* (δυνάμεις, powers), cf. v. 9: these and *gifts of healing* were concerned with spiritual and physical health. *Helps*: ἀντίληψις, assistance rendered to a higher rank, is the proper work of a deacon, as *government* (κυβέρνησις, steersmanship) is the proper work of a presbyter: this is the only indication we have that these offices existed at Corinth at this date, though they are well attested a generation later in the Epistle of Clement. *Kinds of tongues* are mentioned last as of private rather than public value.

xiii. *Charity*.

St. Paul has approached the subject from the standpoint of the unity of the Spirit and of the Body, showing how in the practice of mutual help there is much advantage to all. His more excellent way is to sublimate the whole question, no longer leaving it on

the plane of argument or of accurate delimitation of functions, but introducing the element of affection and emotion. The Christians of that generation were enjoying the consciousness of a new experience of the love of God, and the counterpart and reflex of this they were taught by the Spirit to cultivate among one another. In describing this typically Christian experience a comparatively new word took upon itself a fuller and wider significance. The existent Greek words for love would not do: *φιλία*, friendship, affected by the philosophers, is cold and nicely calculating of losses and gains; *στοργή*, affection, is placid and respectable, but perhaps too personal; *ἔρως*, fiery and unconquered, connoted getting rather than giving, and had got into bad company. So the Church borrowed from the Greek version of the Old Testament the word *ἀγάπη*, in its origin a back formation from the verb *ἀγαπᾶν*, 'to have satisfaction in', the rarity of the word making it readily adaptable to its new sense. The Latin versions (though they had to hand the perfectly suitable word *dilectio*) often preferred the word *caritas* (which means dearness in the mercantile sense), from which comes the English word charity. This excellent word unfortunately became almost restricted in practical use to one of its operations, alms to the poor: it is probably not beyond recovery, and is less misleading than 'love' which the revisers substituted for it, for it has always signified giving rather than getting and surrender rather than desire.

From the standpoint of charity there remains no question to be discussed, for within its range there can be no thought of self, not even of self as useful to others, but only of the others and of God. Without it no other action, even of the most self-sacrificing character, has any real value (vv. 1–3): it excludes all selfishness and embraces all truth, restraint, trust, hope, and patience (vv. 4–7): and while all other spiritual gifts are of this life only and are incomplete in their effect, charity with faith and hope has its counterpart and its perfection in the life to come; for prophecy, tongues, and knowledge belong to the childhood of the Christian life, but faith, hope, and charity belong to its manhood as well (vv. 8–13).

1. *Tongues* and *prophecy* are the subject of the present discussion: but the more excellent way of charity also bears on the matters discussed in chapters i, ii, *mysteries* and *knowledge*.

2. *So as to remove mountains*, a reference to the saying of our Lord at St. Mark xi. 23.

3. *Bestow all my goods.* Such was our Lord's advice to a certain ruler (St. Luke xviii. 22) whom some have supposed, though with insufficient reason, to have been St. Paul. *To be burned* (ἵνα καυθήσωμαι): if this is the right reading (as it seems to be) its explanation is to be found (as Lightfoot suggested, Colossians, p. 393 note) in an inscription which St. Paul may have seen at Athens to an Indian philosopher who burnt himself to death in the market-place to demonstrate the 'apathy' which his religion taught: the usually best MSS. read καυχήσωμαι, 'that I may glory' (R.V. mg.) which equally would be explained as a reference to the Indian.

7. *Beareth,* στέγει, mg. 'covereth': the phrase probably means 'is continent in all things', cf. ix. 12 and Plato *Rep.* 586 B.

8. *Be done away,* καταργηθήσεται, be made inoperative.

10. *Perfect,* τέλειον, full grown.

12. *Now I know,* γιγνώσκω, *then shall I know,* ἐπιγνώσομαι, know fully or recognize personally as it were by sight (cf. II. i. 13, 'acknowledge'). *Have been known,* ἐπεγνώσθην; the aorist tense denotes a definite act of God in taking knowledge of the writer for the purpose of redemption: for God to take knowledge always implies an act of love on His part (cf. viii. 3, 'If any man loveth God, the same is known of Him', ἔγνωσται ὑπ' αὐτοῦ).

13. *Abideth,* μένει, is permanent: the verb is singular because the three are in a sense one; and charity is *greater than* the other two (R.V. mg.).

xiv. 1–25. *Practical values.*

Prophecy is addressed to and edifies the Church: tongues are addressed to God and edify the speaker (vv. 1–4). In practice prophecy is more useful as giving an unmistakable and clear message (vv. 5–13) and as assisting the understanding as well as the spirit of the speaker (vv. 14, 15). Moreover, speaking with tongues is out of place in public worship, which requires the co-operation of the whole congregation (vv. 16, 17). It is not meant, however, that tongues are unprofitable, but only that prophecy is more profitable (vv. 18, 19). Further, those who act like grown men and use their experience will have discovered that it was rightly said in Isaiah that though 'other tongues' are intended for a sign to unbelievers, yet they will not hear; so that even for them prophecy is more influential for conversion (vv. 20–5).

1. *Follow after,* διώκετε. Charity is a way (xii. 31) which it is within any Christian's power to follow, whereas spiritual gifts are contingent upon God's good pleasure, and the most men can do is to *desire* them.

3. *Comfort*, παράκλησις, encouragement.

6. *Unless I speak*. . . . If he speaks with tongues, he will of course not be speaking in the other forms which he proceeds to mention. *Revelation*, ἀποκάλυψις, an uncovering of the future, a prophecy in the more usual sense: *knowledge*, an explanation of the divine import of the faith: *prophecy*, an unfolding of the ethical and spiritual conditions of the Christian life: *teaching*, communication of the actual facts e. g. of our Lord's life or of His moral requirements. These are the province of the prophet or the teacher, not of the speaker with tongues, whose pronouncement is addressed to God.

8. *An uncertain voice*, ἄδηλον φωνήν, a meaningless sound.

10. *No kind is without signification*, οὐδὲν ἄφωνον, R.V. mg. 'nothing is without voice': perhaps 'a voiceless thing is nothing', i.e. of no account.

11. *He that speaketh . . . unto me*, ὁ λαλῶν ἐν ἐμοί: perhaps 'He that speaketh in me', i. e. the Holy Spirit, 'will be reckoned barbarous' by my hearers, *sc.* if they know not the meaning of my voice.

21. An abbreviated quotation from Isaiah xxviii. 11, 12. Other tongues are meant for a sign to unbelievers, but they will refuse to receive the sign: so that even for them prophecy is more profitable.

23. Cf. Acts ii. 13, 'These men are full of new wine'.

25. The exposition of moral and spiritual truth which he hears is a revelation to him of his own moral and spiritual condition, and leads to his repentance.

xiv. 26–33. *Rules to be observed.*

For the reasons just given, tongues must give priority to prophecy and, in default of an interpreter, must be excluded entirely from public worship. Even prophecy must be kept within bounds, and no prophet may continue to speak to the exclusion of another. Spiritual gifts are not independent of the will of their possessors, and rivalry and disorder are out of place in the Church of God.

xiv. 34–6. *Women are to be silent in church.*

It was not unknown for women to possess the gift of prophecy: Philip the Evangelist had four daughters who prophesied (Acts xxi. 9) and St. Paul hints in a previous chapter (xi. 5) that such a thing was not uncommon. The present passage indicates that the gift was exercised in private, but that a suggestion had been made at Corinth (which the apostle peremptorily refuses) that they should be allowed to speak in the public assembly. So far from that, they are not even to ask questions. The Corinthian Church was not the mother of churches nor the only church, and it must conform to universal custom.

The question arose again at Ephesus a few years later, and received an answer in almost identical terms (I Tim. ii. 11–15) but with a tenderness and sympathy which hint at excellent reasons in the nature of things why the suggested change is impracticable. The obvious fact is that equality before God and man does not necessarily imply identity of function: the law of nature shows that in public as well as in private men must take the initiative and the responsibility, and to refuse to recognize the facts of nature is to ask for trouble.

34. *It is not permitted*, οὐ γὰρ ἐπιτρέπεται: the present tense signifies that general custom forbids. *The Law*, a reference to Gen. iii. 16.

xiv. 37–40. *Summary conclusion.*

The apostle's word is final. Prophecy is to be desired: speaking with tongues is not to be forbidden. Propriety and good order are to be the ruling principles.

37. The apostle claims our Lord's authority as vested in himself: no alleged prophetic revelation or claim to 'spiritual' superiority to rules can be allowed to override this.

40. *Decently*, εὐσχημόνως, according to propriety: *in order*, κατὰ τάξιν, with military precision.

ESSAY G. THE RESURRECTION OF THE DEAD

St. Paul had information, probably from the bearers of the Corinthians' letter, not from the letter itself, that there were in the Corinthian Church some who said that there is no resurrection of the dead. He considered the matter sufficiently important to merit a long exposition. He begins with a recapitulation of teaching already given by him and accepted by them concerning the Resurrection of Christ, in which the expectation of a general resurrection is implicitly involved; and proceeds to arguments enforcing the necessity of such a resurrection and to a demonstration of its eschatological consequences, with an explanation calculated to remove the objections to which the doctrine was thought to lie open. It is to be observed that the denial which this chapter is intended to meet was not of the immortality of the soul; if the question had been raised in that form, probably no one would have had any doubt; but it was the hope, not unknown in Judaism, but essential to Christianity, of the resurrection of the

dead which was called in question. A brief history of Jewish and other thought on the subject will (it is hoped) make the difference clear.

The observation of the evident difference between a living and a dead body led to a practically universal belief among primitive peoples in the existence of the soul or spirit (perhaps not clearly distinguished from the breath) as that which by its presence gives life to the body and on its removal leaves the body dead. From this it is a short step to the idea that after the death of the body the soul or spirit continues to exist and is influential either for good or for evil, especially in respect of its own kindred and in the neighbourhood of its former life. Hence arose the cultus of the dead, and a variety of ritual acts, which, unless other influences intervened, were disposed to develop into ancestor worship. Among the Hebrews, from the earliest times of which we have any information, the cultus of the dead was severely repressed by the religious leaders, and there is no evidence that anything approaching ancestor worship was ever in vogue. But they retained the idea of the continuance of the existence of departed spirits. Inasmuch as religion was for a long period regarded in terms of the nation rather than the individual, the state or condition of the individual dead does not appear in the foreground of religious thought; yet the conviction of their survival remained sufficiently strong and deep rooted to afford an unquestioned ground for further development. The general idea of immortality, vague and indefinite in its content, was thus the current belief: where it seems to be denied (as perhaps in parts of Ecclesiastes) it is the denial which is the innovation.

The Greeks, as well as the Hebrews, inherited this conception from their primitive ancestors; but the subsequent developments of it among the two nations were widely different. Among the Greeks the tendency was to question all traditional views, and the problem of the immortality of the soul, argued on intellectual lines, became one of the commonplaces of philosophy. On the one hand it was thought impossible that intellectual activity should come to an end with death, and the conclusion usually arrived at was that the soul survived its separation from the body: but on the other hand since the body was regarded as an unessential part of the personality, or even as an impediment to the free and full action of the soul, death was regarded as the soul's release and, by an obvious process of thought, the survival of the soul

came to be conceived of in impersonal terms, its ultimate destiny being reabsorption into a supposed universal soul. The conclusion of the argument thus stultified its whole purpose, for unless there is a survival of the personality the problem is of no practical interest.

But Hebrew thought was religious rather than speculative. The consciousness of communion with God during life led easily to the expectation of the continuance of that communion after death. Moreover, as soon as the importance of the individual, as distinct from the community, began to be recognized, the practical mind of the Hebrew saw that the body is an essential element in human nature and must therefore have some part in its continued existence. This involves the resurrection of the dead, the reconstitution in its completeness of that personality which death has dissolved. Actual statements of this expectation are few in number and of late date: Isaiah xxvi. 19, 'Thy dead shall live; my dead bodies shall arise', and Daniel xii. 2, 'Many of them that sleep in the dust of the earth shall awake', are the only unequivocal examples in the canonical books: but some such idea underlies much of the religious thought of prophets and psalmists, and that it had been in some sort familiar from quite early times is indicated by the stories told of the miracles of Elijah and Elisha, and especially by the belief that Elijah's personality was preserved entire by means of his translation. In effect, nothing less than a resurrection, in which body and soul are to be reunited and the whole personality reconstituted, would have satisfied the conditions of the problem as the Hebrew saw it: for his religious sense demanded the continuance of communion with God, with the possibility of reward for the righteous and retribution for the wicked, and (perhaps most clearly of all) the ultimate justification of the righteous by the reversal in the presence of a righteous Judge of the misconceptions and misrepresentations of the present life. Hence, when our Lord spoke to Martha (St. John xi. 24) of her brother's rising again, she replied in terms with which probably all Jews except the small sect of the Sadducees would have agreed, 'I know that he shall rise again in the resurrection at the last day'.

Our Lord, therefore, in His public teaching was able to take the resurrection for granted. Only once, when questioned by the Sadducees, did He produce arguments in support of it (St. Matthew xxii. 31, 32): the Living God calls Himself the God of Abraham, of Isaac, and of Jacob, and therefore these fathers are

alive, not dead; and that being so the conditions are now in being which will entail their resurrection, and by implication that of all men, in the future. But, since it is God's method to teach by act rather than by word, our Lord's own Resurrection contributed far more to the faith of the Church on this subject than did His teaching. The observed fact of the empty tomb, and particularly the condition of the discarded grave-clothes (St. John xx. 5–8) vouched for the restoration to life of His Body: and moreover the disciples noticed on our Lord's appearances to them that that Body, while it was a true body which could assimilate (while it did not need) food (St. Luke xxiv. 42, &c.), and could be touched and handled (ib. 39), and while, as the wound-prints showed, it was the same Body that had been buried (ib.), yet was freed from some of its previous limitations: it passed from the grave-clothes without their being unwrapped and from the tomb before it was opened; it entered the room where the doors were shut, and was visible or invisible according to the will of its Possessor. The hope of the resurrection thus became an assurance, and its content was enlarged by these indications that the personality as it was to be reconstituted at the resurrection was to possess wider powers and potentialities: and, in addition to this, the whole conception, which had been in the background of Hebrew thought, came to occupy the foreground in Christian teaching, for the apostles preached through Jesus the resurrection of the dead (Acts iv. 2), and St. Paul at Athens and elsewhere spoke of Jesus and the Resurrection (Acts xvii. 18), proclaiming as the conditions of salvation confession with the mouth of Jesus as Lord and belief with the heart that God has raised Him from the dead (Rom. x. 9).

Such was the apostolic teaching: the immortality of the soul, which in some form or other most Greeks would have admitted, is taken for granted: the specifically Christian doctrine is of the resurrection of the dead, and its proof is the fact that Christ rose again. Here it is to be observed that there is no trace in the New Testament of the strange idea, afterwards attributed to Origen and certainly held by Aphraates the Syrian, but otherwise almost unknown in the primitive Church, that the soul dies or sleeps at the death of the body and at the resurrection will be awakened or revived: the faith of the Church clearly was that the soul remains alive, and at the resurrection will be reunited to the body, so that the whole personality may stand before God in a new fullness of life. But there are difficulties in this conception, which the Greek

mind of the Corinthians was quick to perceive, and there was a certain attraction in either or both of two theories which avoided the difficulties, but are nevertheless unsatisfactory because they destroy the hope. On the one hand, the life of the Christian in this world is admittedly a risen life; we are already in some sense risen with Christ, for having been buried at baptism in the likeness of His Death we even now are walking in newness of life (Rom. vi. 3, 4); and it is not surprising that there were those who, by saying that the resurrection was past already, overthrew the faith of some (II Tim. ii. 18). On the other hand it was attractive to hold that it is the soul that matters, and that the resurrection concerns it, not the body; but the result of such a view was the exclusion of the body from its hope of the future, and its consequent exemption from present responsibility, so leaving the way open for the claim that bodily actions are 'indifferent' and that Christians, being 'spiritual', are not bound by the rules of morality which concern the government and conduct of the body. The latter was apparently the line taken at Corinth, and it is that with which St. Paul deals in this chapter, showing first the necessity of the doctrine already received, and proceeding to suggest a line of thought which is calculated to remove the difficulties which have been unnecessarily imported into it.

xv. THE RESURRECTION

Summary of the argument.

vv. 1–11. Recapitulation of the evidence on the Resurrection of Christ: with a digression (vv. 9–11) on St. Paul's credentials as an apostle and on the acceptance by his converts of the apostolic testimony.

vv. 12–19. Argument based on the above. To deny the possibility of a resurrection involves the denial of the Resurrection of Christ; it will also follow that the apostles, having given false testimony on that point, are not to be trusted on any other; and the faith of their converts will be void of effect, seeing that Christ's Resurrection is the only assurance they have of the present forgiveness of sins and of hope regarding the future.

vv. 20–8. Exposition. The Resurrection of Christ being admitted as a fact, there results from it a prospect of the future in which the dead are to be raised, and (death itself having been

abolished, and no hostile power remaining) all things in Christ are to be unified in subjection to God.

vv. 29–34. Two further arguments, drawn from the practice of Christian Baptism and from the fact that men suffer present hardship because of their hope of the future: with a warning of the danger of evil associations.

vv. 35–49. Exposition in answer to the supposed question, 'How are the dead raised up, and with what body do they come?' (*a*) The illustration of the growth of the seed shows that death is the necessary antecedent to a fuller life. (*b*) As there are different kinds of seeds and different kinds of flesh, so there is a difference between earthly bodies and heavenly bodies, and even heavenly bodies differ from one another in glory. (*c*) It is therefore to be expected that the body as reconstituted at the resurrection will have higher attributes than the body as it now is. (*d*) It is in fact the case that the body as reformed by Christ will, as governed by the spirit, be more glorious than it is now as derived by physical descent from Adam.

vv. 50–7. Exposition. The corruptible attributes of the body will have no place in the resurrection. The resurrection of the dead will be accompanied by the transformation of the living, and the result will be incorruptibility and the conquest of death.

v. 58. Practical ethical application. In view of this hope the manifold activities and labours of the Christian life are worth while.

xv. 1–11. *The Resurrection of Christ.*

After reminding the brethren that the Gospel which they have received is the ground of their confidence and the means of their salvation, the apostle recalls the teaching which he has already given orally. The statement which follows is not a complete summary of all St. Paul's teaching, but only of its main outlines as concerning one particular subject, namely the Death, Burial, and Resurrection of Christ. The evidence for that Resurrection consists of the testimony (*a*) of those who saw the empty grave, and (*b*) of those who saw our Lord Himself after He was risen. Of these St. Paul cites only the latter, and only such of those as are regarded as official witnesses. The list of persons here named should be compared with those given by St. Matthew, St. Luke, and St. John: St. Mark's account ends abruptly at xvi. 8, the present ending having been added later, though probably within

the first century. *Cephas*, i.e. St. Peter, saw our Lord some time on Easter Day; St. Luke xxiv. 34. *The Twelve* is an official designation of the original apostles, though at the time there were only eleven, of whom Thomas was absent: St. Luke xxiv. 36 sqq., St. John xx. 19 sqq. The *five hundred brethren* are not mentioned by the evangelists, though possibly they were present with the Eleven at the mountain in Galilee: St. Matthew xxviii. 16 sqq. Nor do the evangelists mention His meeting with *James* (probably the eldest of His brethren), but it seems to have occurred during the week of Easter, as it preceded the meeting with *all the apostles*, i.e. the Eleven (Thomas now being present) on the eighth day: St. John xx. 26 sqq. The meeting with *St. Paul* is probably that on the road to Damascus: Acts ix. 3 sqq.

2. *Are saved*, σώζεσθε, are being saved. Salvation, which as regards Christ's act is an accomplished fact, is in process of accomplishment in each individual. *In vain*, εἰκῇ, without due consideration.

3. *I received*, i.e. from his own instructors in the faith and from the elder apostles. *According to the scriptures*: the reference may be to such a passage as Isaiah liii, though in truth all the Old Testament dispensation looked forward to Christ, and its sacrifices for the remission of sins are in the apostles' view fulfilled in Him.

4. *According to the scriptures*: Psalm xvi. 10 (Acts ii. 27) and Hosea vi. 2 were often quoted in this connexion.

8. *Born out of due time*, ὡσπερεὶ τῷ ἐκτρώματι. St. Paul means that he was as it were brought forth alive out of a dead Judaism. But though the least of the apostles, he is conscious that his apostolic authority is what his own converts depend on, and it must therefore be defended against possible gainsayers: this he can safely do seeing that he claims no personal credit, but refers it entirely to the grace of God: at all events, his converts had accepted it, and their continued acceptance must be assumed.

xv. 12–19. *The resurrection of the dead.*

The denial of the resurrection of the dead results from the view that the body is incapable of or unsuitable for participation in the life to come. But if that were the case it would follow that Christ could not have risen, for His Body before His Death was in no essential feature different from ours. But if Christ is not risen the apostolic preaching and the faith of the Church are void of meaning, for they consist of the offer and the acceptance of newness of life in Christ. Moreover the apostles, if found to have given false evidence on this point, will lose their claim to credence on

any other. Lastly, if Christ is not risen the faith of Christians is void of purpose, for the forgiveness of sins which they think they have received, and the life to come which they expect, are alike dependent not only on Christ's Death but also on His Resurrection.

14. *Vain*, κενόν, κενή (R.V. mg. 'void') devoid of content or meaning.

17. *Vain*, ματαία, devoid of purpose or effect.

19. The Greek may be read in three ways: (1) in this life only; (2) we have only hoped; (3) we have hoped only in Christ. Of these the last is manifestly impossible, while the first (which is grammatically the least natural) gives the only useful sense.

xv. 20–8. *The restitution of all things.*

The Resurrection of Christ, of which we are by this time assured, initiates a process which will only be completed when by Him all opposition has been abolished and in Him all things have been brought into subjection to God. God's purpose in creation has hitherto been checked in its accomplishment by the interpolation of sin and death: but by Christ's Resurrection the power of death has been broken and God's original purpose can proceed (vv. 21, 22). The accomplishment of this purpose is an orderly process. The Resurrection of Christ, already a fact, is the first-fruit of the general resurrection which will take place at His coming. The judgement which will then take place is (we are doubtless to understand) the means by which He will subdue all hostile powers, including sin, and death which is the effect of sin. Thereby, as Christ is subject to the Father, all things in Him will be in subjection and (as Bengel paraphrases) omnia dicent, Deus est mihi omnia.

It is not altogether surprising that the meaning of this passage has been misunderstood. In the fourth century Marcellus of Ancyra was accused of misinterpreting it to imply a denial of the eternity of the Son of God, as if His subjection to God involved the end of His particular existence. Probably the true solution of many forms of this difficulty is in the meaning of 'subjection': to be subject is not necessarily to be inferior: created things, which are by nature inferior to Christ, when made subject to Him remain inferior; but Christ Himself, being always subject to the Father, yet in no way inferior, will not become inferior when in Him all things are made subject.

21, 22. These two sentences summarize the teaching which St. Paul expounds at some length in Rom. v. 12–21: it seems impossible to doubt that he had already given the substance of this teaching at Corinth (cf. II. iii. 6 and note on v. 56).

24. *Shall have abolished*, καταργήσῃ, shall have made ineffective (cf. xiii. 8).

27. The quotation from Ps. viii. 6 is meant to justify the statement of v. 25: the explanation *But when he saith*, &c., is to guard against a possible misunderstanding, i.e. that the psalm means that the Father is subject to the Son.

xv. 29–34. *Two practical arguments and a warning.*

After the sublime prophecy of the preceding paragraph St. Paul descends again to earth, to point out that the whole practice of the Christian life assumes the resurrection of the dead as one of its sanctions.

(1) v. 29. The meaning here is no longer clear, and perhaps certainty is unattainable. The many theories in respect of it can be reduced to three. (*a*) It is suggested that there was a practice by which persons were vicariously baptized for the benefit of their dead friends who had during their lifetime missed that privilege. This is, to say the least, unlikely; nor is it probable that St. Paul would have countenanced such a superstition even to the extent of using it for an illustration. That the practice existed among some sects at a later time is nothing to the point, for they probably supported themselves by this text. (*b*) It may be meant that in some cases men were disposed to accept baptism out of deference to the expressed or assumed wishes of their dead friends. This hardly represents the full force of the Greek, which distinctly says, 'on behalf of the dead . . . on behalf of them'. (*c*) By a different punctuation we may translate: 'Else what shall they do (i.e. how shall they fare) who are baptized? ⟨They are being baptized⟩ on behalf of the dead (i.e. of themselves as dead) if dead men rise not at all. Why indeed are they baptized for *them*?' This is just possible, though it involves much awkwardness in the phrasing.

(2) vv. 30–2. The fact that the apostles and others daily undergo hardships and the danger of death is evidence that they have hope of a future life; apart from this hope all morality fails, since there is no call to do more than make the best of the present.

(3) vv. 33, 34. There are many who, being devoid of the know-

ledge of God, will give such advice as this last: their very conversation is dangerous.

32. *After the manner of men*, κατὰ ἄνθρωπον, from purely human motives, solo humano auctoramento (cf. ix. 8). *Let us eat and drink*, &c. The godless of Jerusalem acted on this principle during Sennacherib's siege, Isa. xxii. 13.

33. *Evil company &c.* An iambic trimeter, said to be quoted from Menander (*c.* 320 B.C.). The original meaning may have been that men suffer socially by converse with their inferiors: St. Paul gives it an ethical sense.

xv. 35–49. *What kind of body.*

Death is the necessary antecedent to newness of life, which is of God's gift (vv. 35–8). On earth there are varieties of flesh, and among heavenly things there are differences in glory (vv. 39–41). So the body as reconstituted at the resurrection will have higher attributes than the body as it now is, for it will be a spiritual body with heavenly attributes (vv. 42–9).

(1) It is to be observed that these examples of the growth of seeds and of the differences of texture and of glory which exist among earthly and heavenly bodies, are meant for illustrations and not for arguments. They clear the way for the positive statement of vv. 42–9 by removing the prejudice of impossibility. Their positive value is in showing (*a*) that there actually exist instances of a real though only partly understood continuity through death to a new life, and (*b*) that it is to be expected that the body as raised from the dead will be of a superior glory to the body as it now is.

(2) This leads to St. Paul's distinctive contribution to the subject. His meaning is obscured in English by the impossibility of reproducing the adjective ψυχικός (Lat. animalis) 'belonging to or governed by the soul': 'natural' is probably the least unsuitable word we have. Following the usual division of human nature into body, soul (i.e. the natural life principle, including everything from the subconscious functions of the body to the highest ranges of the intellect), and spirit (by which we come into contact with God), he suggests that the body now is, or ought to be, under the control of the soul, but that after the resurrection it will be directly under the control of the spirit, and therefore free from its present disabilities and encumbrances. This teaching is entirely consonant with what we know of our Lord's Body after His

Resurrection: it admits of, while not necessarily requiring, that conception of the matter which was prevalent from the second century onwards, namely that the actual particles of the natural body will be raised and reconstituted: and it is not inconsistent with Origen's idea that what survives in the reconstituted body is a *ratio* of the former. There are many mysteries which St. Paul does not explain: but of this he is certain, that the body as well as the soul is concerned in the life to come and that there is a real, if only partly understood, continuity between its present and its future state.

(3) The subject is again referred to, but not by way of formal exposition, at II. v. 1–5, where some have thought that St. Paul conceives of the body that shall be as being made in heaven ready for the soul to assume at the resurrection. The language used does not necessarily mean that; but it has its parallel in v. 47 here, 'The second man is from heaven', and it seems probable that what is meant in both places is that the body will have heavenly attributes so as to be suitable for its heavenly habitation.

45. Cf. Gen. ii. 7. *The last Adam* is Christ, in whom the human race makes a new beginning: so in vv. 47, 48, *the second man, the heavenly*, is Christ into whose likeness human nature is being reformed.

xv. 50–7. *A mystery revealed.*

There was in the apostolic church an expectation that the second coming of Christ, and the general resurrection, would take place in the lifetime of some then living. That direct statements to this effect were ever made by our Lord or His apostles is, to say the least, highly improbable. A saying like that at St. Mark xiii. 30 that 'this generation shall not pass away until all these things be accomplished', which perhaps in its original setting referred to the fall of the Jewish nation, may have been widely misunderstood as applying to the end of the world: and against it must be set that other saying at Acts i. 7 which forbids the apostles to inquire concerning the times and the seasons which the Father hath set in His own power. But there can be no reasonable doubt that the apostles gave warning that for all they knew the time might be short, and that men must always be prepared (cf. St. Mark xiii. 37). At Thessalonica, during St. Paul's first residence in Corinth, there was some anxiety whether those who die before the time of the end will have lost the privilege of meeting our Lord at His coming, an anxiety which the apostle

allays by the statement that the dead in Christ will rise first and that those who are alive will follow them into our Lord's presence (I Thess. iv. 13 sqq.). In that passage (v. 15) as in this to the Corinthians ('we' in v. 52) he contemplates the possibility that the resurrection will take place in his own lifetime, and in such a case, he explains, neither will the dead be forgotten nor will the living be left unchanged, for in the case of both the body which is now corruptible will assume the attributes of incorruption, and death will thenceforth be abolished concurrently with the abolition of sin which is its cause.

The expectation that that generation would see the end of the world was not realized. Already St. Paul had, in a second letter to the Thessalonians, warned them that the coming of the Lord might be delayed: there was some thing or some person that hindered (II Thess. ii. 6, 7). Who or what that may have been is purposely left vague: but there is no doubt about the meaning of the Second Epistle of St. Peter (iii. 9), which gives as the reason for the delay the longsuffering of God who desires none to perish but all to come to repentance. That is an explanation which still holds good, leaving it as part of the faith of Christians that the coming of our Lord is a thing greatly to be desired, and men's repentance in preparation for it a thing earnestly to be prayed for.

50. *This I say*, τοῦτο δέ φημι, 'I admit the truth of the statement'. He is probably quoting a remark made by those who, because of the difficulties involved, denied the Resurrection: but his admission involves an important doctrine (cf. vii. 29). *Flesh and blood*, the body as capable of corruption and of being or causing any inconvenience.

51. *We shall not all sleep, but we shall all be changed*: this, the reading of some MSS. and fathers, is clearly right, as being in accordance with St. Paul's known habit of contemplating the possibility that these things would happen in his generation. The variant readings are (1) 'we shall all sleep but we shall not all be changed': (2) 'we shall all arise but we shall not all be changed'. Both are found in very early authorities and are clearly intended (*a*) to avoid the difficulty that the apostolic age did not in fact see the end, and (*b*) to remove any suspicion that the wicked will be transformed into the spiritual nature.

53. *This corruptible* thing, *this mortal* thing: St. Augustine remarks that he seems almost to point to it with his finger.

55. Quoted from Hosea xiii. 14.

56. Except for sin, death would be without pain and without fear. *The power of sin is the law.* The Law, by declaring certain actions to

be wrong, leaves no room for doubt or excuse, and by showing sin to be sinful makes the sinner rightly subject to its penalty, which is death. But Christ, in overcoming sin, overcomes death also: and it is given to us to share His victory. These two verses summarize the argument of Romans ii–viii, which was probably sent from Corinth a few months later than the date of this epistle: along with v. 21 they suggest that St. Paul was now preparing that epistle in anticipation of the visit which we know he already had in mind (Acts xix. 21). See also II. iii. 6 and the note at xv. 21.

xv. 58. *Practical conclusion.*

The hope of future glory gives a firm ground for stedfast character, is a protection against assaults from without, and an encouragement to unstinted labour.

ESSAY H. THE COLLECTION FOR THE SAINTS

Poverty seems to have been very prevalent in Jerusalem among both the resident and the pilgrim population, and almsgiving was a recognized duty which the Jewish authorities both encouraged and organized, rich Jews of the dispersion sending them their gifts for distribution. The Christians there from the first practised a kind of voluntary communism (Acts ii. 44, 45, iv. 32), provision being made for the poor at first under the supervision of the apostles, and afterwards, when the details of the organization became too onerous, by ministers appointed to relieve them of this 'serving of tables' (Acts vi. 1–6). In process of time the poverty increased rather than diminished, for (*a*) it is possible that though at first the Jewish authorities may not have distinguished Christians from other Jews, eventually when the disciples became unpopular they would cease to share in the alms sent from the dispersion; and (*b*) the selling of possessions and goods and parting them to all men (Acts ii. 45) entailed the diminution of capital and could only lead to a general level of poverty. Moreover (*c*) the situation became so critical during the famine of A.D. 46 that the Church of Antioch was moved to send relief, which they did by the hands of Barnabas and Saul (Acts xi. 28 and perhaps Gal. ii. 10).

It was apparently during St. Paul's 'Third Missionary Journey' that he conceived the idea of making a general collection from his gentile converts to relieve the Christians of Jerusalem. While passing through Galatia at the outset of that journey he probably

suggested the matter there and gave instructions regarding the method of collection (xvi. 1). The Corinthians were approached on the subject either in the 'previous letter' or by verbal messages through Titus, for in their letter of inquiry they asked for further instructions, which St. Paul gives (xvi. 2). The Churches of Philippi and Thessalonica were apparently not approached because of their poverty, but of their own accord asked to be included, and gave far more generously than the scantiness of their means would have led the apostle to expect (II. viii. 2–4). But the troubles at Corinth caused the collection to be delayed, and when they were happily settled St. Paul asked for it again to be taken in hand (II. viii, ix). He had used the readiness of the Corinthians as an incentive to the Macedonians, and being now about to visit Corinth in the company of the Macedonians deputed to carry their contributions to Jerusalem, was afraid that both he and the Corinthians would be put to shame if they were found unprepared (II. ix. 4). Therefore in sending Titus and two other brethren into Achaia with the 'joyful letter', he gave them instructions to promote the collection in preparation for his own early arrival.

The importance of this collection in St. Paul's mind is shown by the reference to it in Romans xv. 25–7, written from Corinth early in the next year. Even though the external grounds of disagreement on missionary policy had been removed by the concordat made at Jerusalem (Acts xv), certain suspicions still remained (Acts xxi. 20 sqq.), and there was still a possibility that Jewish and gentile Christians should not so much fall asunder into two factions as fail entirely to appreciate the fact that any unity existed or need exist between them. But the unity of the Church was to St. Paul not an ideal but a most cogent and important reality: there is one Body and one Spirit; and all devices must be used to maintain that unity. The communion or communication (*κοινωνία*) of alms seemed to him to be an excellent means of bringing to the notice of Jerusalem the existence and the affection of Christian brethren from among the gentiles; to bring alms and offerings to his own nation was a commission which it pleased him much to execute (Acts xxiv. 17). Moreover it was a matter of mere justice that gentile Christians should make what return they could for the spiritual benefits conveyed to them through or from the original believers at Jerusalem (Rom. xv. 25–7). It was also seemly that there should as far as possible be equality even in material things among those who, though separated in space,

were equally brethren in the new Israel of God (II. viii. 14): and it was spiritually profitable for the givers that they by sowing bountifully of material things should receive a more abundant spiritual fruit (II. ix. 6–15).

When writing the First Epistle St. Paul was not sure whether he would in due time have the gift sent with commendatory letters by envoys from Corinth or would take it himself in the company of Corinthian delegates (I. xvi. 4). The names of his companions on his next journey to Jerusalem (Acts xx. 4) include no Corinthians, and it seems possible that the Church was satisfied that he should act for them. The gift was probably put into the hands of James and the elders at the meeting described at Acts xxi. 18. This visit to Jerusalem was intended by St. Paul to be very short: his intended work for the future lay farther west (Rom. xv. 24 sqq.) and the importance in his sight of this collection is shown by his breaking into those larger plans for the sake of presenting it, with consequences which he did not at that time foresee.

xvi. 1–4. THE ARRANGEMENTS FOR THE COLLECTION

1. *Gave order*, διέταξα: the word would naturally mean verbal instructions, given no doubt on the occasion referred to at Acts xviii. 23.

2. *The first day of the week* had as early as this become a Christian festival (cf. Acts xx. 7) probably in memory of our Lord's Resurrection.

3. *Approve by letters* written by the Corinthian Church to Jerusalem: the marginal version (which is possible) would imply that St. Paul would write the letters, which prima facie seems more likely.

xvi. 5–12. PROPOSED MOVEMENTS OF ST. PAUL AND HIS AGENTS

His plans for the immediate future were to stay at Ephesus until Pentecost (probably of A. D. 55) to take advantage of an opportunity for more effectual work and to avoid leaving a clear field for the adversaries of the Gospel, and after that to journey through Macedonia to Corinth and spend the winter there. Something of the kind was eventually what did happen, though possibly a month or two later than was originally intended. But in the meantime, as is clear from II. i. 15–17, another plan, of which we are not accurately informed, was substituted for this and again relinquished: and there are (as we have seen) indications that he

A restoration of a part of the city of Ephesus, capital of the Roman province of Asia.
After E. J. Banks

paid a hurried visit to Corinth when the troubles became serious. Meanwhile he had sent Timothy and Erastus (cf. Acts xix. 22) into Macedonia (i.e. to Philippi and Thessalonica) in the hope, though not the certainty (xvi. 10, cf. iv. 17), that the former would in time reach Corinth. Apollos, about whom the Corinthians had inquired, was for some reason either unable or unwilling to go there for the present.

xvi. 13–24. FINAL INJUNCTIONS: GREETINGS: AND CONCLUSION

15. *Stephanas*, who was (along with his household) the first of St. Paul's converts at Corinth, was in some position of authority as a ruler of the church and as its benefactor: he, with *Fortunatus* and *Achaicus*, had brought the Corinthians' letter of inquiry to St. Paul, and probably took back this reply. These three supplied what was lacking on the Corinthians' part (*a*) possibly by expressions of affection which the letter coldly omitted, and (*b*) probably by explaining the bearing of the questions in the letter and giving the supplementary information which led to St. Paul's remarks on the Lord's Supper and on the Resurrection.

19. *Asia* means the Roman province of that name; these churches would include that of Ephesus and probably also those of Colossae, Laodicea, &c., which were founded about this time either by St. Paul or his agents, or by residents of those towns who had been converted by him while visiting Ephesus. *Aquila* and *Prisca* (i.e. Priscilla) had left Corinth with St. Paul four years before and had settled at Ephesus (Acts xviii. 19), where their house was used for Christian worship. The Bezan MS. here adds, 'with whom I also lodge'.

21. The epistle was dictated to an amanuensis, but the last four verses were added in St. Paul's own hand as an assurance of authenticity (cf. II Thess. iii. 17).

22. *Maran atha*, an Aramaic expression, apparently a common Christian catchword, current untranslated even in Greek-speaking communities: some would read, Marana tha, 'Our Lord, come'.

INTRODUCTION TO THE SECOND EPISTLE

A. THE DATE OF THE EPISTLE

For an account of the foundation of the Corinthian Church and of its subsequent relations with St. Paul, the reader is referred to the General Introduction.

That the Second Epistle was written some months after the First is evident both from the altered situation at Corinth with which it deals (of which more will be said later) and from the information given in it of St. Paul's activities in the meantime. It appears from vii. 5 sqq. and ix. 2 that this epistle was written from Macedonia, and it is reasonable to suppose that that was during the visit recorded by St. Luke at Acts xx. 1, 2. Now as that visit (which was not prolonged) was succeeded by a visit to Corinth lasting three months and ending shortly before Easter (Acts xx. 6), we infer that St. Paul was in Macedonia in November or December: and (as the new year began in October) the reference to 'last year' in II. ix. 2 (cf. the note on viii. 10) might well mean the spring of the year 55. If then St. Paul had reason (as he says) to think that the Corinthians had their contribution ready by that time, his instructions regarding it (I. xvi. 1–4) must have been given some reasonable time before that, but still 'last year' (viii. 10), that is at some time after October 54. We thus arrive at the following outline of events:

(1) Between October 54 and the spring of 55 St. Paul writes I Corinthians, giving instructions regarding the collection and expressing his intention of remaining at Ephesus until Pentecost.

(2) At least as early as the spring of 55 the collection is well enough advanced to justify him in telling the Macedonians that the Corinthians are prepared.

(3) After October 55 he writes from Macedonia suggesting that the collection, which has been neglected on account of various disorders now settled, should again be taken in hand.

(4) He remains in Macedonia until December or January, when he proceeds to Corinth: and having remained there three months he returns to Macedonia about Easter 56 and hastens on to Jerusalem in time for Pentecost (Acts xx. 2–6, 16).

B. ALTERATIONS IN ST. PAUL'S PLANS

In the Second Epistle we find references to changes which St. Paul had been compelled to make in his plans of travel (II. i. 15). Now in I. xvi. 5 sqq. he apparently expresses the intention of remaining at Ephesus until Pentecost and then journeying through Macedonia to Corinth, and after staying some months there of passing on from thence to Jerusalem. From Acts xx. 1–6 we know that with two slight variations in detail that is what he eventually did do. The variations are (*a*) that for some reason his departure from Ephesus was delayed, so that he left in the late autumn instead of shortly after Pentecost, and (*b*) that eventually because of a plot of the Jews he did not travel direct from Corinth to Jerusalem but took the longer route by Macedonia, Troas, and the coast of Asia. Two questions therefore arise: (*a*) why did he delay his departure from Ephesus? and (*b*) how else were his plans sufficiently changed to justify the charge of inconsistency which he answers at II. i. 23?

(*a*) His stay at Ephesus may have been prolonged for several reasons. New opportunities for missionary work may have offered themselves either there or in the neighbouring cities: or the troubles at Corinth may have made it advisable to stay away from that city for a few months, while remaining within easy reach of it. It is at least clear that the delay was not caused (as has been suggested) by the Ephesian riot; if anything, that hastened his departure, and must have taken place during the extension of his stay there.

(*b*) In II. i. 15 St. Paul writes that it had once been his intention to cross over to Corinth by the short sea route, to pass on from there to Macedonia, and to return to Corinth (that they might have a second benefit) and thence to Jerusalem: and he adds that it was through consideration for the Corinthians that he omitted

the first of these visits to them. That then was the change of plan which was capable at the time of writing of being made the ground of a charge of inconsistency, though it seems a poor enough reason for such a charge.

We thus obtain the following series of plans of travel:

(1) I Cor. xvi. 5–8: to leave Ephesus after Pentecost, pass through Macedonia to Corinth, remain there some time, and thence proceed to Jerusalem. This plan was, for reasons at which we can only guess, deferred until the autumn; and meanwhile there was substituted for it

(2) (II. i. 15, 16) the plan of going to Corinth first, then to Macedonia, thence again to Corinth, and so to Judaea. This plan was altered by the omission of the first visit to Corinth, because relations were strained and stern measures would have been necessary.

(3) Acts xx. 1, 2 (supported by II Cor. i. 23, ii. 12, vii. 5, ix. 2). He returned to the first plan of taking the land route through Asia and Macedonia (where this epistle was written) and thence to Corinth.

(4) Acts xx. 3 sqq. After his three months' stay in Corinth the Jewish plot caused another change: instead of going direct to Jerusalem he went round by land to Macedonia, and so by ship to Troas, by land to Assos, and thence by ship to Palestine.

C. THE 'PAINFUL VISIT' AND THE 'SEVERE LETTER'

The Second Epistle alludes to two other matters of which St. Luke makes no mention. (*a*) There are indications that at some point St. Paul paid a visit to Corinth in addition to those contemplated in his plans of travel: and (*b*) there are references to a letter written by him to the Corinthians, which it had been painful to him to write and to them to receive.

(*a*) At II. xii. 14 he says, 'This is the third time I am ready to come to you', and again at xiii. 1, 'This is the third time I am coming to you'. The former passage must be interpreted by the latter: in any case it would be unnatural to take 'the third time'

with 'I am ready' as if it referred only to intended and not actual visits. Now the Acts mentions only two visits of St. Paul to Corinth: the first that at which the church was founded; and the second that which followed his long residence at Ephesus, that in fact which we suppose to have followed shortly on the dispatch of this epistle. We have then to assume another, otherwise unmentioned, visit to Corinth from Ephesus between the writing of the First and Second Epistles. The circumstances may have been

An inscribed stone found at Corinth, reading ERASTVS·PRO·AED·S·P·STRAVIT: Erastus, procurator, aedile, laid the pavement at his own expense. The pavement may have been in existence in the middle of the first century A.D. Erastus is probably St. Paul's friend, 'chamberlain of the city', mentioned in Romans xvi. 23

so critical as to call for immediate action, and by the sea route the double journey and a few days at Corinth in between need not have taken more than a fortnight. That St. Luke should not have recorded such a visit need cause no surprise: the Acts deals with the broad outlines of St. Paul's missionary work, and with great principles; and moreover it is possible that the episode was made so painful to St. Paul by the bad reception which the Corinthians gave him that it was best forgotten.

(*b*) At II. ii. 4, vii. 8 St. Paul refers to a letter which was written 'out of much affliction and anguish of heart, with many tears', and, as he had reason to think, caused sorrow also to its recipients. This 'severe letter' seems to have been fairly recent when St. Paul refers to it; he had only lately heard of its salutary effect in producing a godly sorrow and repentance. Therefore it is highly

unlikely that this was either the 'previous letter' or the First Epistle: the latter, moreover, can hardly be said to have been written in anguish of heart. We must therefore conclude that the 'severe letter' came between the two which we call the first and the second: and we may conjecture that St. Paul wrote it from Ephesus on his return from the short and painful visit. Whether that letter can now be identified must be discussed later: but it may here be said that the view taken in this commentary is that part of it survives as chapters x–xiii of the Second Epistle.

D. THE CHANGED STATE OF AFFAIRS AT CORINTH

We have already referred to a noticeable alteration of the situation at Corinth since the First Epistle was written: this matter must now be considered more fully. At the date of the First Epistle it is safe to say that though there were many important matters, such as party spirit and immorality, which needed to be set right, the general *temper* of the church was good. There had been, not indeed rival teachers, but teachers who in spite of themselves had had their names used for purposes of faction; possibly there had been some challenge of St. Paul's authority; certainly there had been some superciliousness and criticism of his teaching: but he was generally master of the situation, and wrote as if he expected to be believed and obeyed. But on reading the Second Epistle, in spite of its tone of joy and satisfaction with things as they now are, we observe evident traces of a sharp conflict. There are references to other teachers definitely in opposition to St. Paul, and indications of much anxiety on his part and much refractoriness on the part of the church. He recalls a crisis which had been dangerous enough to call forth the 'severe letter' as a kind of ultimatum, and it seems likely enough that this crisis, though generally brought about by the rival teachers, was connected also with some particular individual, a member of the Corinthian Church, and had involved a personal affront to the apostle. There are also (as we have seen) indications of a second visit at which possibly that affront took place. Of the schisms mentioned in the First Epistle there are no direct traces; the names of Apollos and Cephas are no longer used as party designa-

tions: but the challenge to St. Paul's authority, barely referred to at I. ix. 3, has taken definite shape and is being maintained with vigour by the 'ultra apostles' (II. xi. 5, xii. 11) who preach 'another gospel' involving a conception of the Person and work of Christ so different from and subversive of that given by St. Paul as to call forth the language of strong condemnation. These 'ultra apostles' also claim the right to be maintained by the Church, and use as an argument against St. Paul's authority the fact that he has never accepted such maintenance: and in consequence of these agitations the collection for the Christians at Jerusalem, which the First Epistle asks for with confidence, has been begun with zeal and has afterwards been almost abandoned (chs. viii, ix). Certainly the impression given, at least by the first nine chapters of this epistle, is that St. Paul has, in consequence of the 'severe letter' and the good offices of Titus, won a substantial victory over these oppositions; but he has yet to secure his position, and is still to some extent on his defence. We have already seen reason to think that the Second Epistle was written from seven to ten months after the first: probably such affairs moved quite as rapidly in the first century as they move at present, and the period mentioned would doubtless give sufficient time for these developments.

E. THE LAST FOUR CHAPTERS

So far we have taken note of the contrast between the First Epistle and the Second. But when we read straight on after II. ix. 15 we find that within the Second Epistle there is the further contrast of a sudden transition from grateful confidence to stern warning. In chapters x–xiii not only is St. Paul on his defence, but there is no evidence of his having won the substantial victory of which we hear the echoes in the earlier part of the epistle. In these he conducts his defence by means of direct attack on his opponents, the self-styled apostles who are responsible for the questioning of his authority; and at the same time he appeals to such remnants of devotion to him as the church may retain, while threatening to deal sharply with those who continue to be disobedient. This tone of remonstrance is quite different from the satisfaction, real though

not complete, which the earlier chapters express. In ii. 5–11 and vii. 11 he is content with the church's action in respect of the individual wrong-doer, and is reasonably confident that his other instructions will be obeyed. In chapters x–xiii also there is confidence; but it is confidence in himself to take vigorous and effective action, and by no means confidence in the Corinthians to be obedient. In both parts of the epistle there are references to the fact that he is called upon against his will to commend himself, to defend his claim to authority with his converts: but in iii. 1, v. 12 his self-commendation is like a tidying up of the traces of a contest now practically settled, whereas in x–xiii the contest is at an acute stage, the apostle having his back against the wall and sparing no argument either of attack or of appeal or of self-revelation which may help him to win his point, while his chief concern is for the good of his converts, which he sees to be dependent on their right disposition to him. In both parts of the epistle he mentions his approaching visit to Corinth: but while at ix. 4 his only fear is lest his Macedonian companions should find the collection in arrears, at xiii. 2 his expectation is that he may a second time be put to shame and may have to exercise stern discipline.

The questions raised by these phenomena can hardly be said to have received an incontrovertible solution. It is possible that the differences have been exaggerated, and that the whole epistle is a single letter addressed to the same people at the same time, St. Paul very discreetly dealing first with those matters which have given him satisfaction, then appealing for a response to his request for money (a matter in which no prejudices or principles would necessarily be involved), and only at the end, when fortified by references to his recent victory on one point, passing on to stern language concerning the greater matter of the disloyalty originated and fostered by the counter-mission. But again on reconsideration the impression created by the sudden transition from the particular and general thanksgiving of chapter ix to the stern remonstrance of chapter x remains unimpaired, and it seems more in accordance with the facts to suppose that we have here two originally separate documents.

Clearly the first nine chapters are the letter written from Macedonia, which we have seen to be St. Paul's fourth letter to Corinth. What then are the others? Three answers to this question are worth consideration.

(*a*) It may be that these four chapters were written at the same time as the rest of the epistle, but were addressed to a still disloyal minority, those (it is suggested) who were dissatisfied with the excommunication passed on the offender of ii. 6. To this we may reply that they do not give the impression of being addressed to a minority: the disloyalty affects the whole Church, or at least the controlling proportion of it; and it is just as reasonable to suppose that the minority implied at ii. 6 were those who had been loyal all through and who, when the majority consented to disciplinary action, were disposed to stand out for still sterner measures.

(*b*) The theory accepted by many, since it was first suggested by Hausrath in 1870, is that these chapters formed part of the 'severe letter' which was written from Ephesus shortly after St. Paul's painful second visit, and along with the personal intervention of Titus was instrumental in recalling the church to loyalty to its founder: and that by some accident (or perhaps by design) they became an appendix to the letter in which St. Paul signalizes his joy at that restoration. It must be admitted that this is not and cannot be more than a conjecture: neither the manuscripts nor the early quotations and references provide any evidence that the Second Epistle was ever in circulation without these chapters (though, as St. Clement of Rome, writing to Corinth about A.D. 95, refers to the First Epistle and not to the Second, there is a presumption that this epistle was put into circulation later than the other). But this objection would be met if we might suppose that the present arrangement was designedly made by the custodian of the archives of the Corinthian Church when he prepared the epistle for publication.

But why should the editor have made the present arrangement? (*a*) We may dismiss as highly improbable the suggestion that the beginning of the 'severe letter' and the end of the fourth letter were accidentally lost. An accidental loss would hardly have

come so conveniently at the end of one paragraph and subject and the beginning of another; nor would the editor have failed to see the inconsequence of the subject matter of the paragraphs that survived. (β) It is here suggested that the omission of certain portions of the 'severe letter' was not accidental but deliberate. Chapters i–ix, ending as they do with practical advice in St. Paul's usual manner, may well have formed, with the possible addition of some salutations and perhaps of the concluding exhortation and benediction (xiii. 11–14), a complete epistle, his fourth letter to Corinth. They contain references, which are far from clear as they stand, to recent troubles, and it may be that to make these references a little less obscure the editor added as an appendix some passages from the third or 'severe' letter, omitting those portions which were personal in their application to an individual wrongdoer or to members of the counter-mission: and naturally enough, for by this time the trouble was over, and as the sinner had probably been reconciled before his death, Christian charity would require that his name or description should not be publicly exposed; while the four chapters which are preserved contain matter of permanent value, including a display of the burning affection of an apostle for his converts.

Concerning this theory it may be said with confidence that it does solve some of the difficulties raised by the contrast between the earlier and the later parts of the Second Epistle. But does it solve them all, and is it the only solution? (α) The 'severe letter' was written out of much anguish of heart, with many tears (ii. 3): and it is sometimes objected that chapters x–xiii show much strength of indignation, but can hardly be said to have been written with tears. Of that it is difficult to judge, although even now it is not easy to read them aloud without a certain emotion. (β) The 'severe letter' was *ex hypothesi* written as a substitute for a visit; but these chapters twice speak of a visit as imminent. Yet clearly St. Paul would have to visit Corinth again some time, and he may well have hoped (as on our theory it did happen) that his letter would cause the visit to be less painful; and the threat of a visit may have contributed to the success of the letter. (γ) A more serious objection is that chapters i–ix refer to the punishment of

one offender, whereas x–xiii deal with a whole hostile movement. It may be (as we suggested) that the portions of the 'severe letter' dealing with the one offender have been omitted; and it is at least worth suggesting that the concurrence of the church with the apostle in the matter of that one was evidence to him of such a complete change of mind that he saw the sympathies of the church to be now with him and the hostile movement to be practically at an end, needing only the passing references which are found in the later letter: the church, in fact, had shown itself to be pure in the matter of the one offender (vii. 11) and by so doing had given the apostle cause to be of good courage concerning it in everything (vii. 16).

We know so little of the circumstances underlying these epistles that a conclusive solution of the problem can hardly be expected: the most that can be said is that on the whole the theory just outlined is generally plausible. Another theory is possible, and is worth mentioning, though it is hardly likely to commend itself. (*c*) Is it possible that chapters x–xiii are part of a fifth letter? When St. Paul left Corinth with the church at peace in the spring of A.D. 56 he went to Jerusalem. There he was made prisoner, and having been kept for two years at Caesarea was sent to Rome, where he spent another two years in confinement awaiting his trial. There is good reason to suppose that he was acquitted of the charge against him and was released, after which he resumed his missionary journeys, visiting Troas (II Tim. iv. 13) and perhaps Corinth (ib. 20). Is it possible that the opposition, fostered by the counter-mission, grew up during the intervening years (perhaps as many as eight) and that St. Paul, being at Troas, sent the letter of which these four chapters were a part, with its threat of a third visit to Corinth, and shortly afterwards came there himself on his way to Nicopolis, where he intended to winter (Titus iii. 12), instead of which he was again taken prisoner and led to his second trial and his death? If so, the supposition of the painful short visit from Ephesus becomes unnecessary, and the 'severe letter' leaves no trace except the references to it in II Cor. i–ix. But the reference to Corinth in II Timothy does not contemplate further trouble there; and the correspondences between

II. i–ix and x–xiii make it unlikely that there was an interval of almost ten years between them, besides the fact that the tone of x–xiii seems anterior rather than posterior to that of i–ix. This theory then falls to the ground, and the identification of x–xiii with part of the 'severe letter' remains most probable, and we obtain the reconstruction of the events of these few months which we have given in the General Introduction (C. 5–9).

F. THE CAUSES OF THE TROUBLE

There remain two outstanding questions: (*a*) who was the offender referred to in II. ii. 5–11 and vii. 12? and (*b*) who were the rival teachers against whom II. x–xiii were directed?

(*a*) Of the former there is little to be said except that we do not know. We have already (on I. v, vi) given reasons for thinking that he was not the offender of I. v. 1–8. From the language of II. ii. 5 we are possibly justified in inferring that his offence (whatever it was) was aggravated by a personal affront to St. Paul, which perhaps took place at the 'painful visit'. He may have been associated with, or encouraged by, the counter-mission, but can hardly have been one of them, or it would probably not have been within the competence of the church to exercise discipline upon him. It may be that he is alluded to at xii. 21 as one of those who, possibly defending themselves by a false claim to 'spirituality', indulged themselves in sins of the flesh: and in such a claim it is just possible that he received encouragement from the counter-mission.

(*b*) A great part of these four chapters consists of a reply to, and a counter-attack upon, certain people who appear to have come to Corinth with great show of authority, and to have undermined St. Paul's credit with his converts. They had remarked upon the insignificance of his personal appearance (x. 1) and his uncultivated speech (xi. 6) and had accused him of overreaching himself in his letters by making threats which in the long run he would be unable to carry out (x. 14). There was perhaps a suggestion that he was diverting the collection for Jerusalem to his own ends (xii. 16–18), at the same time as there were complaints that

he had not exercised the apostolic privilege of maintenance by the Church, thereby showing that he was no true apostle (xi. 7–11). But their chief accusation seems to have been that he walked according to the flesh, i.e. was not sufficiently 'spiritual' in his teaching and conduct (x. 2). They claimed apparently to be true Jews and true ministers of Christ, implying that St. Paul was neither (xi. 22, 23): according to them he did not work sufficient miracles (xii. 12) nor enjoy sufficient visions and revelations (xii. 1–10), and altogether was deficient in apostolic equipment. To this he answers that visions and revelations are his (xii. 2), that he can show the signs of an apostle in suffering and service (xi. 23–8), that his policy of not accepting public support was deliberately taken and will be maintained (xi. 7–9, xii. 13), that the Corinthians are themselves the best witnesses of his honesty in the matter of the collection (xii. 16–18), and that the reach of his authority will be shown when he arrives among them (xiii. 1–10). His opponents, he says, are intruders on another man's sphere of labour (x. 15), their testimonials consist simply of their own word (x. 12), for all their boasted spirituality they are really taking pride in unspiritual matters (xi. 18), and their attitude towards the Corinthians is oppressive and insulting (xi. 20): also, the gospel which they preach is totally at variance with his, involving a conception of Jesus which is virtually that of another person and the reception of a spirit which is not the Holy Spirit whom the Corinthians have received (xi. 4); in short, the whole movement is false, deceitful, specious, and Satanic (xi. 13–15).

Who were these people? St. Paul refers to them ironically as 'super apostles' (xi. 5, xii. 11), which has been taken, along with their claim to be true Israelites (xi. 22), to mean that they were Jews. That may well be true: but that they had no connexion with the original twelve apostles is equally obvious, for there is no evidence to support the now exploded theory that there was fundamental opposition between St. Paul and the Twelve or that they ever interfered with one another's work; there is not even any trace in these epistles of the controversy concerning circumcision and the Law, in which (as the Epistle to the Galatians shows) the name of St. Peter was used against St. Paul. Rather,

these persons were 'spirituals': and (as Professor Lake points out) liberal Judaism was stronger in the first century than it has ever been since, and may have been attracted to Christianity; and liberal Jews of Christian inclinations may well have held that St. Paul (who to the strict Jew of Palestine was too liberal) was too 'carnal' in his teaching. The opposition at Corinth then seems to have been fomented by a liberal Jewish mission which had assimilated to itself some elements of Christianity.

The title of apostle was not confined to the Twelve: the word means a missionary, and is so used, e.g. at viii. 23 (cf. R.V. mg.). The itinerant religious teacher, with his stock-in-trade of mysterious doctrines and his collecting bag, was a familiar figure in Judaism and in paganism during the first and second centuries, and (as later writings show) was not unknown in Christianity. This mission may have been an early example of the kind. Moreover, those who were at Corinth when St. Paul wrote seem to have been an advance party, not the real core of the movement. There are occasional remarks which seem to mean a single person (x. 7 'any man', x. 10 'he says', x. 11 'such a one', x. 18 'he that commendeth himself') referred to as 'he that cometh' (xi. 4). Now 'he that cometh', in Greek as in English, means one who has not yet arrived but 'is coming', and the phrase is almost a technical expression meaning the Messiah (cf. Apoc. i. 8). Who he may have been we have no means of discovering, but possibly some great impostor, important enough to be compared with Satan (xi. 14) as his advance party are to Satan's ministers, the centre of a movement ostensibly Christian but fundamentally opposed to all that St. Paul knew Christianity to stand for; in fact just such a person as writers of the second century (with whatever justification) imagined Simon Magus to have been.

A view from Acrocorinth over the mountains of Achaia

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

Salutation.

1 PAUL, an apostle of Christ Jesus through the will of God,
and Timothy [1]our brother, unto the church of God which is
at Corinth, with all the saints which are in the whole of Achaia:
2 Grace to you and peace from God our Father and the Lord
Jesus Christ.

THE RECENT CRISIS

Thanksgiving for comfort in tribulation.

3 Blessed *be* the God and Father of our Lord Jesus Christ,
4 the Father of mercies and God of all comfort; who com-
forteth us in all our affliction, that we may be able to
comfort them that are in any affliction, through the comfort
5 wherewith we ourselves are comforted of God. For as the
sufferings of Christ abound unto us, even so our comfort also
6 aboundeth through Christ. But whether we be afflicted, it is
for your comfort and salvation; or whether we be comforted,
it is for your comfort, which worketh in the patient enduring
7 of the same sufferings which we also suffer: and our hope for
you is stedfast; knowing that, as ye are partakers of the suffer-
8 ings, so also are ye of the comfort. For we would not have you
ignorant, brethren, concerning our affliction which befell *us* in
Asia, that we were weighed down exceedingly, beyond our
9 power, insomuch that we despaired even of life: [2]yea, we our-
selves have had the [3]answer of death within ourselves, that we
should not trust in ourselves, but in God which raiseth the
10 dead: who delivered us out of so great a death, and will deliver:
on whom we have [4]set our hope that he will also still deliver
11 us; ye also helping together on our behalf by your supplication;
that, for the gift bestowed upon us by means of many, thanks
may be given by many persons on our behalf.

[1] Gr. *the brother.* [2] Or, *but we ourselves* [3] Or, *sentence* [4] Some ancient authorities read *set our hope; and still will he deliver us.*

Apostolic integrity and confidence.

12 For our glorying is this, the testimony of our conscience,
that in holiness and sincerity of God, not in fleshly wisdom but
in the grace of God, we behaved ourselves in the world, and
13 more abundantly to you-ward. For we write none other things
unto you, than what ye read or even acknowledge, and I hope
14 ye will acknowledge unto the end: as also ye did acknowledge
us in part, that we are your glorying, even as ye also are ours,
in the day of our Lord Jesus.

Promise and fulfilment.

15 And in this confidence I was minded to come before unto
16 you, that ye might have a second [1]benefit; and by you to pass
into Macedonia, and again from Macedonia to come unto you,
17 and of you to be set forward on my journey unto Judaea. When
I therefore was thus minded, did I shew fickleness? or the
things that I purpose, do I purpose according to the flesh, that
18 with me there should be the yea yea and the nay nay? But as
19 God is faithful, our word toward you is not yea and nay. For
the Son of God, Jesus Christ, who was preached among you
[2]by us, *even* [2]by me and Silvanus and Timothy, was not yea
20 and nay, but in him is yea. For how many soever be the pro-
mises of God, in him is the yea: wherefore also through him is
21 the Amen, unto the glory of God through us. Now he that
stablisheth us with you [3]in Christ, and anointed us, is God;
22 [4]who also sealed us, and gave *us* the earnest of the Spirit in
our hearts.

Reasons for the apostle's changes of plan.

23 But I call God for a witness upon my soul, that to spare you
24 I forbare to come unto Corinth. Not that we have lordship
over your faith, but are helpers of your joy: for by [5]faith ye
2 stand. [6]But I determined this for myself, that I would not
come again to you with sorrow. For if I make you sorry,
who then is he that maketh me glad, but he that is made sorry
3 by me? And I wrote this very thing, lest, when I came, I
should have sorrow from them of whom I ought to rejoice;
having confidence in you all, that my joy is *the joy* of you all.

[1] Or, *grace* Some ancient authorities read *joy*. [2] Gr. *through*. [3] Gr. *into*. [4] Or, *seeing that he both sealed us* [5] Or, *your faith* [6] Some ancient authorities read *For*.

4 For out of much affliction and anguish of heart I wrote unto
you with many tears; not that ye should be made sorry, but
that ye might know the love which I have more abundantly
unto you.

The offender and the penalty.

5 But if any hath caused sorrow, he hath caused sorrow, not
to me, but in part (that I press not too heavily) to you all.
6 Sufficient to such a one is this punishment which was *inflicted*
7 by [1]the many; so that contrariwise ye should [2]rather forgive
him and comfort him, lest by any means such a one should be
8 swallowed up with his overmuch sorrow. Wherefore I beseech
9 you to confirm *your* love toward him. For to this end also did
I write, that I might know the proof of you, [3]whether ye are
10 obedient in all things. But to whom ye forgive anything, I
forgive also: for what I also have forgiven, if I have forgiven
anything, for your sakes *have I forgiven it* in the [4]person of
11 Christ; that no advantage may be gained over us by Satan:
for we are not ignorant of his devices.

St. Paul at Troas and in Macedonia.

12 Now when I came to Troas for the gospel of Christ, and when
13 a door was opened unto me in the Lord, I had no relief for my
spirit, because I found not Titus my brother: but taking my
14 leave of them, I went forth into Macedonia. But thanks be
unto God, which always leadeth us in triumph in Christ, and
maketh manifest through us the savour of his knowledge in
15 every place. For we are a sweet savour of Christ unto God, in
16 them that are being saved, and in them that are perishing; to
the one a savour from death unto death; to the other a savour
17 from life unto life. And who is sufficient for these things? For
we are not as the many, [5]corrupting the word of God: but as
of sincerity, but as of God, in the sight of God, speak we in
Christ.

[1] Gr. *the more.* [2] Some ancient authorities omit *rather.* [3] Some ancient authorities read *whereby.* [4] Or, *presence* [5] Or, *making merchandise of the word of God*

THE GREAT DIGRESSION, ON THE GLORY OF THE MINISTRY

Introduction.

3 Are we beginning again to commend ourselves? or need we,
as do some, epistles of commendation to you or from you?
2 Ye are our epistle, written in our hearts, known and read of all
3 men; being made manifest that ye are an epistle of Christ,
ministered by us, written not with ink, but with the Spirit of
the living God; not in tables of stone, but in tables *that are*
hearts of flesh.

The Law and the Gospel.

4 And such confidence have we through Christ to God-ward:
5 not that we are sufficient of ourselves, to account anything
6 as from ourselves; but our sufficiency is from God; who also
made us sufficient as ministers of a new [1]covenant; not
of the letter, but of the spirit: for the letter killeth, but the
7 spirit giveth life. But if the ministration of death, [2]written,
and engraven on stones, came [3]with glory, so that the children
of Israel could not look stedfastly upon the face of Moses for
8 the glory of his face; which *glory* [4]was passing away: how shall
9 not rather the ministration of the spirit be with glory? [5]For if
the ministration of condemnation is glory, much rather doth
10 the ministration of righteousness exceed in glory. For verily
that which hath been made glorious hath not been made glori-
11 ous in this respect, by reason of the glory that surpasseth. For
if that which [6]passeth away *was* [7]with glory, much more that
which remaineth *is* in glory.

Frankness and candour.

12 Having therefore such a hope, we use great boldness of
13 speech, and *are* not as Moses, *who* put a veil upon his face, that
the children of Israel should not look stedfastly [8]on the end of
14 that which [4]was passing away: but their [9]minds were hardened:
for until this very day at the reading of the old [1]covenant the
same veil [10]remaineth unlifted; which *veil* is done away in

[1] Or, *testament* [2] Gr. *in letters.* [3] Gr. *in.* [4] Or, *was being done away* [5] Many ancient authorities read *For if to the ministration of condemnation there is glory.* [6] Or, *is being done away* [7] Gr. *through.* [8] Or, *unto* [9] Gr. *thoughts.* [10] Or, *remaineth, it not being revealed that it is done away*

'For until this very day at the reading of the old covenant the veil remaineth unlifted; which veil is done away in Christ.' Statues of the Church and Synagogue from the porch of Strasbourg Cathedral (thirteenth century). This representation was a common convention of medieval art

15 Christ. But unto this day, whensoever Moses is read, a veil
16 lieth upon their heart. But whensoever [1]it shall turn to the
17 Lord, the veil is taken away. Now the Lord is the Spirit: and
18 where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face [2]reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [3]the Lord the Spirit.

The light of the Gospel.

4 Therefore seeing we have this ministry, even as we obtained
2 mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight
3 of God. But and if our gospel is veiled, it is veiled in them that
4 are perishing: in whom the god of this [4]world hath blinded the [5]minds of the unbelieving, [6]that the [7]light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon*
5 *them*. For we preach not ourselves, but Christ Jesus as Lord,
6 and ourselves as your [8]servants [9]for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the [7]light of the knowledge of the glory of God in the face of Jesus Christ.

Treasure in earthen vessels.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from
8 ourselves; *we are* pressed on every side, yet not straitened;
9 perplexed, yet not unto despair; pursued, yet not [10]forsaken;
10 smitten down, yet not destroyed; always bearing about in the body the [11]dying of Jesus, that the life also of Jesus may be
11 manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be
12 manifested in our mortal flesh. So then death worketh in us,
13 but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak;
14 we also believe, and therefore also we speak; knowing that he

[1] Or, a man *shall turn* [2] Or, *beholding as in a mirror* [3] Or, *the Spirit* which is *the Lord* [4] Or, *age* [5] Gr. *thoughts*, [6] Or, *that they should not see the light . . . image of God* [7] Gr. *illumination*. [8] Gr. *bondservants*. [9] Some ancient authorities read *through Jesus*. [10] Or, *left behind* [11] Gr. *putting to death*.

which raised up [1]the Lord Jesus shall raise up us also with
15 Jesus, and shall present us with you. For all things *are* for
your sakes, that the grace, being multiplied through [2]the many,
may cause the thanksgiving to abound unto the glory of God.

Outward decay and inward renewal.

16 Wherefore we faint not; but though our outward man is
17 decaying, yet our inward man is renewed day by day. For our
light affliction, which is for the moment, worketh for us more
18 and more exceedingly an eternal weight of glory; while we look
not at the things which are seen, but at the things which are
not seen: for the things which are seen are temporal; but the
things which are not seen are eternal.

The earthly tabernacle and the heavenly house.

5 For we know that if the earthly house of our [3]tabernacle be
dissolved, we have a building from God, a house not made
2 with hands, eternal, in the heavens. For verily in this we groan,
longing to be clothed upon with our habitation which is from
3 heaven: if so be that being clothed we shall not be found naked.
4 For indeed we that are in this [3]tabernacle do groan, [4]being
burdened; not for that we would be unclothed, but that we
would be clothed upon, that what is mortal may be swallowed
5 up of life. Now he that wrought us for this very thing is God,
6 who gave unto us the earnest of the Spirit. Being therefore
always of good courage, and knowing that, whilst we are at
7 home in the body, we are absent from the Lord (for we walk
8 by faith, not by [5]sight); we are of good courage, I say, and are
willing rather to be absent from the body, and to be at home
9 with the Lord. Wherefore also we [6]make it our aim, whether
10 at home or absent, to be well-pleasing unto him. For we must
all be made manifest before the judgement-seat of Christ; that
each one may receive the things *done* [7]in the body, according to
what he hath done, whether *it be* good or bad.

The ministry of reconciliation.

11 Knowing therefore the fear of the Lord, we persuade men,
but we are made manifest unto God; and I hope that we are

[1] Some ancient authorities omit *the Lord.* [2] Gr. *the more.* [3] Or, *bodily frame* [4] Or, *being burdened, in that we would not be unclothed, but would be clothed upon* [5] Gr. *appearance.* [6] Gr. *are ambitious.* [7] Gr. *through.*

made manifest also in your consciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we [1]are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, [2]*he is* a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [3]committed unto us the word of reconciliation.

Ambassadors on behalf of Christ.

We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him. And working together *with him* we intreat also that ye receive not the grace of God in vain (for he saith,

> At an acceptable time I hearkened unto thee,
> And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the [4]Holy Ghost, in love unfeigned, in the word of truth, in the power of God; [5]by

[1] Or, *were* [2] Or, there is *a new creation* [3] Or, *placed in us*
[4] Or, *Holy Spirit*: and so throughout this book. [5] Gr. *through*.

the armour of righteousness on the right hand and on the left,
8 by glory and dishonour, by evil report and good report; as
9 deceivers, and *yet* true; as unknown, and *yet* well known; as
10 dying, and behold, we live; as chastened, and not killed; as
sorrowful, yet alway rejoicing; as poor, yet making many rich;
as having nothing, and *yet* possessing all things.

An appeal to the affections.

11 Our mouth is open unto you, O Corinthians, our heart is
12 enlarged. Ye are not straitened in us, but ye are straitened
13 in your own affections. Now for a recompense in like kind
(I speak as unto *my* children), be ye also enlarged.

A digression on moral latitudinarianism.

14 Be not unequally yoked with unbelievers: for what fellow-
ship have righteousness and iniquity? or what communion
15 hath light with darkness? And what concord hath Christ with
[1]Belial? or what portion hath a believer with an unbeliever?
16 And what agreement hath a [2]temple of God with idols? for we
are a [2]temple of the living God; even as God said, I will dwell
in them, and walk in them; and I will be their God, and they
17 shall be my people. Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty. Having therefore these promises,
beloved, let us cleanse ourselves from all defilement of flesh
and spirit, perfecting holiness in the fear of God.

The appeal concluded.

2 [3]Open your hearts to us: we wronged no man, we corrupted
3 no man, we took advantage of no man. I say it not to condemn
you: for I have said before, that ye are in our hearts to die
4 together and live together. Great is my boldness of speech
toward you, great is my glorying on your behalf: I am filled
with comfort, I overflow with joy in all our affliction.

[1] Gr. *Beliar.* [2] Or, *sanctuary* [3] Gr. *Make room for us.*

The crisis happily settled.

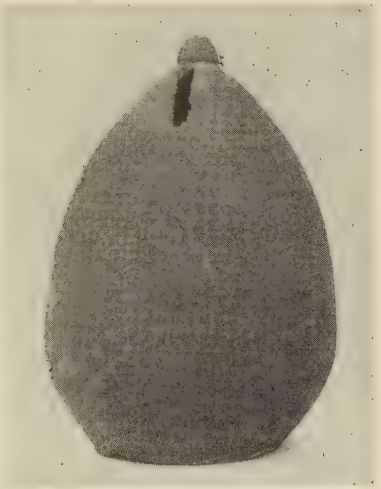
5 For even when we were come into Macedonia, our flesh had
no relief, but *we were* afflicted on every side; without *were*
6 fightings, within *were* fears. Nevertheless he that comforteth
7 the lowly, *even* God, comforted us by the [1]coming of Titus; and
not by his [1]coming only, but also by the comfort wherewith he
was comforted in you, while he told us your longing, your
mourning, your zeal for me; so that I rejoiced yet more.
8 For though I made you sorry with my epistle, I do not regret
it, though I did regret; [2]for I see that that epistle made you
9 sorry, though but for a season. Now I rejoice, not that ye were
made sorry, but that ye were made sorry unto repentance: for
ye were made sorry after a godly sort, that ye might suffer loss
10 by us in nothing. For godly sorrow worketh repentance [3]unto
salvation, *a repentance* which bringeth no regret: but the sor-
11 row of the world worketh death. For behold, this selfsame
thing, that ye were made sorry after a godly sort, what earnest
care it wrought in you, yea, what clearing of yourselves, yea,
what indignation, yea, what fear, yea, what longing, yea, what
zeal, yea, what avenging! In everything ye approved your-
12 selves to be pure in the matter. So although I wrote unto you,
I wrote not for his cause that did the wrong, nor for his cause
that suffered the wrong, but that your earnest care for us
13 might be made manifest unto you in the sight of God. There-
fore we have been comforted: and in our comfort we joyed
the more exceedingly for the joy of Titus, because his spirit
14 hath been refreshed by you all. For if in anything I have
gloried to him on your behalf, I was not put to shame; but as
we spake all things to you in truth, so our glorying also, which
15 I made before Titus, was found to be truth. And his inward
affection is more abundantly toward you, whilst he remember-
eth the obedience of you all, how with fear and trembling ye
16 received him. I rejoice that in everything I am of good courage
concerning you.

[1] Gr. *presence.* [2] Some ancient authorities omit *for.* [3] Or, *unto a salvation which bringeth no regret*

THE COLLECTION FOR THE SAINTS

The reasons for the apostle's urgency.

8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;
2 how that in much proof of affliction the abundance of their



THE COLLECTION FOR THE SAINTS. A terra-cotta savings bank found at Corinth (cf. iv. 7: 'We have this treasure in earthen vessels')

joy and their deep poverty abounded unto the riches of their
3 [1]liberality. For according to their power, I bear witness, yea
4 and beyond their power, *they gave* of their own accord, beseeching us with much intreaty in regard of this grace and the
5 fellowship in the ministering to the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord,
6 and to us by the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would
7 also complete in you this grace also. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all

[1] Gr. *singleness*.

earnestness, and *in* [1]your love to us, *see* that ye abound in this
8 grace also. I speak not by way of commandment, but as
proving through the earnestness of others the sincerity also of
9 your love. For ye know the grace of our Lord Jesus Christ,
that, though he was rich, yet for your sakes he became poor,
10 that ye through his poverty might become rich. And herein
I give *my* judgement: for this is expedient for you, who were
the first to make a beginning a year ago, not only to do, but
11 also to will. But now complete the doing also; that as *there*
was the readiness to will, so *there may be* the completion also
12 out of your ability. For if the readiness is there, *it is* acceptable
13 according as *a man* hath, not according as *he* hath not. For
14 *I say* not *this*, that others may be eased, *and* ye distressed: but
by equality; your abundance *being a supply* at this present
time for their want, that their abundance also may become
15 *a supply* for your want; that there may be equality: as it is
written, He that *gathered* much had nothing over; and he that
gathered little had no lack.

The credentials of his agents.

16 But thanks be to God, which putteth the same earnest care
17 for you into the heart of Titus. For indeed he accepted our
exhortation; but being himself very earnest, he went forth unto
18 you of his own accord. And we have sent together with him
the brother whose praise in the gospel *is spread* through all the
19 churches; and not only so, but who was also appointed by the
churches to travel with us in *the matter of* this grace, which is
ministered by us to the glory of the Lord, and *to shew* our
20 readiness: avoiding this, that any man should blame us in *the*
21 *matter of* this bounty which is ministered by us: for we take
thought for things honourable, not only in the sight of the
22 Lord, but also in the sight of men. And we have sent with
them our brother, whom we have many times proved earnest
in many things, but now much more earnest, by reason of the
23 great confidence which *he hath* in you. Whether *any inquire*
about Titus, *he is* my partner and *my* fellow-worker to you-
ward; or our brethren, *they are* the [2]messengers of the churches,
24 *they are* the glory of Christ. [3]Shew ye therefore unto them in
the face of the churches the proof of your love, and of our
glorying on your behalf.

[1] Some ancient authorities read *our love to you.* [2] Gr. *apostles.* [3] Or, *Shew ye therefore in the face . . . on your behalf unto them*

His confidence of a liberal response.

9 For as touching the ministering to the saints, it is superfluous
2 for me to write to you: for I know your readiness, of which
I glory on your behalf to them of Macedonia, that Achaia hath
been prepared for a year past; and [1]your zeal hath stirred up
3 [2]very many of them. But I have sent the brethren, that our
glorying on your behalf may not be made void in this respect;
4 that, even as I said, ye may be prepared: lest by any means,
if there come with me any of Macedonia, and find you unpre-
pared, we (that we say not, ye) should be put to shame in this
5 confidence. I thought it necessary therefore to intreat the
brethren, that they would go before unto you, and make up
beforehand your aforepromised [3]bounty, that the same might
be ready, as a matter of bounty, and not of [4]extortion.

The spiritual advantages of this ministration.

6 But this *I say*, He that soweth sparingly shall reap also
sparingly; and he that soweth [5]bountifully shall reap also
7 [5]bountifully. *Let* each man *do* according as he hath purposed
in his heart; not [6]grudgingly, or of necessity: for God loveth
8 a cheerful giver. And God is able to make all grace abound
unto you; that ye, having always all sufficiency in everything,
9 may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food,
shall supply and multiply your seed for sowing, and increase
11 the fruits of your righteousness: ye being enriched in every-
thing unto all [7]liberality, which worketh through us thanks-
12 giving to God. For the ministration of this service not only
filleth up the measure of the wants of the saints, but aboundeth
13 also through many thanksgivings unto God; seeing that
through the proving *of you* by this ministration they glorify
God for the obedience of your confession unto the gospel of
Christ, and for the [7]liberality of *your* contribution unto them
14 and unto all; while they themselves also, with supplication on
your behalf, long after you by reason of the exceeding grace of
15 God in you. Thanks be to God for his unspeakable gift.

[1] Or, *emulation of you* [2] Gr. *the more part.* [3] Gr. *blessing.* [4] Or, *covetousness* [5] Gr. *with blessings.* [6] Gr. *of sorrow.* [7] Gr. *singleness.*

PART OF THE 'SEVERE LETTER'

The charge of feebleness.

10 Now I Paul myself intreat you by the meekness and
gentleness of Christ, I who in your presence am lowly
among you, but being absent am of good courage toward you:
2 yea, I beseech you, that I may not when present shew courage
with the confidence wherewith I count to be bold against some,
3 which count of us as if we walked according to the flesh. For
though we walk in the flesh, we do not war according to the
4 flesh (for the weapons of our warfare are not of the flesh, but
5 mighty before God to the casting down of strong holds); casting
down [1]imaginations, and every high thing that is exalted
against the knowledge of God, and bringing every thought into
6 captivity to the obedience of Christ; and being in readiness to
avenge all disobedience, when your obedience shall be fulfilled.
7 [2]Ye look at the things that are before your face. If any man
trusteth in himself that he is Christ's, let him consider this
again with himself, that, even as he is Christ's, so also are we.
8 For though I should glory somewhat abundantly concerning
our authority (which the Lord gave for building you up, and
9 not for casting you down), I shall not be put to shame: that
10 I may not seem as if I would terrify you by my letters. For,
His letters, they say, are weighty and strong; but his bodily
11 presence is weak, and his speech of no account. Let such a one
reckon this, that, what we are in word by letters when we are
12 absent, such *are we* also in deed when we are present. For we
are not bold [3]to number or compare ourselves with certain of
them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with
13 themselves, are without understanding. But we will not glory
beyond *our* measure, but according to the measure of the [4]province which God apportioned to us as a measure, to reach even
14 unto you. For we stretch not ourselves overmuch, as though
we reached not unto you: for we [5]came even as far as unto you
15 in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith
groweth, we shall be magnified in you according to our [4]pro-

[1] Or, *reasonings* [2] Or, *Do ye look . . . face?* [3] Gr. *to judge ourselves among, or to judge ourselves with.* [4] Or, *limit* Gr. *measuring-rod.* [5] Or, *were the first to come*

16 vince unto *further* abundance, so as to preach the gospel even
unto the parts beyond you, *and* not to glory in another's
17 [1]province in regard of things ready to our hand. But he that
18 glorieth, let him glory in the Lord. For not he that commendeth
himself is approved, but whom the Lord commendeth.

The charge of not accepting maintenance.

11 Would that ye could bear with me in a little foolishness:
2 [2]nay indeed bear with me. For I am jealous over you with
[3]a godly jealousy: for I espoused you to one husband, that I
3 might present you *as* a pure virgin to Christ. But I fear, lest
by any means, as the serpent beguiled Eve in his craftiness,
your [4]minds should be corrupted from the simplicity and the
4 purity that is toward Christ. For if he that cometh preacheth
another Jesus, whom we did not preach, or *if* ye receive a dif-
ferent spirit, which ye did not receive, or a different gospel,
5 which ye did not accept, ye do well to bear with *him*. For I
reckon that I am not a whit behind [5]the very chiefest apostles.
6 But though *I be* rude in speech, yet *am I* not in knowledge; nay,
in everything we have made *it* manifest among all men to you-
7 ward. Or did I commit a sin in abasing myself that ye might
be exalted, because I preached to you the gospel of God for
8 nought? I robbed other churches, taking wages *of them* that
9 I might minister unto you; and when I was present with you
and was in want, I was not a burden on any man; for the
brethren, when they came from Macedonia, supplied the
measure of my want; and in everything I kept myself from
10 being burdensome unto you, and *so* will I keep *myself*. As the
truth of Christ is in me, no man shall stop me of this glorying
11 in the regions of Achaia. Wherefore? because I love you not?
12 God knoweth. But what I do, that I will do, that I may cut
off [6]occasion from them which desire an occasion; that wherein
13 they glory, they may be found even as we. For such men are
false apostles, deceitful workers, fashioning themselves into
14 apostles of Christ. And no marvel; for even Satan fashioneth
15 himself into an angel of light. It is no great thing therefore if
his ministers also fashion themselves as ministers of righteous-
ness; whose end shall be according to their works.

[1] Or, *limit* Gr. *measuring-rod.* [2] Or, *but indeed ye do bear with me*
[3] Gr. *a jealousy of God.* [4] Gr. *thoughts.* [5] Or, *those preeminent apostles*
[6] Gr. *the occasion of them.*

The charge of defective authority.

16 I say again, Let no man think me foolish; but if *ye do,* yet as
17 foolish receive me, that I also may glory a little. That which
I speak, I speak not after the Lord, but as in foolishness, in
18 this confidence of glorying. Seeing that many glory after the
19 flesh, I will glory also. For ye bear with the foolish gladly,
20 being wise *yourselves.* For ye bear with a man, if he bringeth
you into bondage, if he devoureth you, if he taketh you *captive,*
21 if he exalteth himself, if he smiteth you on the face. I speak by
way of disparagement, as though we had been weak. Yet
whereinsoever any is bold (I speak in foolishness), I am bold
22 also. Are they Hebrews? so am I. Are they Israelites? so am
23 I. Are they the seed of Abraham? so am I. Are they ministers
of Christ? (I speak as one beside himself) I more; in labours
more abundantly, in prisons more abundantly, in stripes above
24 measure, in deaths oft. Of the Jews five times received I forty
25 *stripes* save one. Thrice was I beaten with rods, once was I
stoned, thrice I suffered shipwreck, a night and a day have I
26 been in the deep; *in* journeyings often, *in* perils of rivers, *in*
perils of robbers, *in* perils from *my* [1]countrymen, *in* perils from
the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in*
27 perils in the sea, *in* perils among false brethren; *in* labour and
travail, in watchings often, in hunger and thirst, in fastings
28 often, in cold and nakedness. [2]Beside those things that are
without, there is that which presseth upon me daily, anxiety
29 for all the churches. Who is weak, and I am not weak? who
30 is made to stumble, and I burn not? If I must needs glory,
31 I will glory of the things that concern my weakness. The God
and Father of the Lord Jesus, he who is blessed [3]for evermore,
32 knoweth that I lie not. In Damascus the governor under
Aretas the king guarded the city of the Damascenes, in order
33 to take me: and through a window was I let down in a basket
by the wall, and escaped his hands.

The charge of deficient spiritual experience.

12 [4]I must needs glory, though it is not expedient; but I will
2 come to visions and revelations of the Lord. I know a
man in Christ, fourteen years ago (whether in the body, I know

[1] Gr. *race.* [2] Or, *Beside the things which I omit* Or, *Beside the things that come out of course* [3] Gr. *unto the ages.* [4] Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

'And through a window was I let down in a basket.' A mosaic at Palermo, depicting St. Paul's escape from Damascus

not; or whether out of the body, I know not; God knoweth),
3 such a one caught up even to the third heaven. And I know
such a man (whether in the body, or apart from the body,
4 I know not; God knoweth), how that he was caught up into
Paradise, and heard unspeakable words, which it is not lawful
5 for a man to utter. On behalf of such a one will I glory: but
on mine own behalf I will not glory, save in *my* weaknesses.
6 For if I should desire to glory, I shall not be foolish; for I shall
speak the truth: but I forbear, lest any man should account of
me above that which he seeth me *to be*, or heareth from me.
7 And by reason of the exceeding greatness of the revelations—
wherefore, that I should not be exalted overmuch, there was
given to me a [1]thorn in the flesh, a messenger of Satan to buffet
8 me, that I should not be exalted overmuch. Concerning this
thing I besought the Lord thrice, that it might depart from
9 me. And he hath said unto me, My grace is sufficient for thee:
for *my* power is made perfect in weakness. Most gladly there-
fore will I rather glory in my weaknesses, that the power of
10 Christ may [2]rest upon me. Wherefore I take pleasure in weak-
nesses, in injuries, in necessities, in persecutions, in distresses,
for Christ's sake: for when I am weak, then am I strong.

Summary of answers to charges.

11 I am become foolish: ye compelled me; for I ought to have
been commended of you: for in nothing was I behind [3]the very
12 chiefest apostles, though I am nothing. Truly the signs of an
apostle were wrought among you in all patience, by signs and
13 wonders and [4]mighty works. For what is there wherein ye
were made inferior to the rest of the churches, except *it be* that
I myself was not a burden to you? forgive me this wrong.

St. Paul's financial integrity.

14 Behold, this is the third time I am ready to come to you;
and I will not be a burden to you: for I seek not yours, but
you: for the children ought not to lay up for the parents, but
15 the parents for the children. And I will most gladly spend and
be [5]spent for your souls. If I love you more abundantly, am
16 I loved the less? But be it so, I did not myself burden you;
17 but, being crafty, I caught you with guile. Did I take advan-

[1] Or, *stake* [2] Or, *cover me* Gr. *spread a tabernacle over me.* [3] Or, *those preeminent apostles* [4] Gr. *powers.* [5] Gr. *spent out.*

tage of you by any one of them whom I have sent unto you?
18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

The purpose of this self-defence.

19 [1]Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things,
20 beloved, *are* for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings,
21 whisperings, swellings, [2]tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

A warning and an appeal.

13 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established.
2 I have said [3]beforehand, and I do say [3]beforehand, [4]as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come
3 again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is
4 powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [5]in him, but we shall live with him through the power of God
5 toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate.
6 But I hope that ye shall know that we are not reprobate.
7 Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable,
8 [6]though we be as reprobate. For we can do nothing against
9 the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting.

[1] Or, *Think ye . . . you?* [2] Or, *disorders* [3] Or, *plainly* [4] Or, *as if I were present the second time, even though I am now absent* [5] Many ancient authorities read *with.* [6] Gr. *and that.*

10 For this cause I write these things while absent, that I may not
when present deal sharply, according to the authority which
the Lord gave me for building up, and not for casting down.

CONCLUSION

11 Finally, brethren, [1]farewell. Be perfected; be comforted; be
of the same mind; live in peace: and the God of love and peace
12 shall be with you. Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and
the communion of the Holy Ghost, be with you all.

[1] Or, *rejoice: be perfected*

COMMENTARY

i–vii. THE RECENT CRISIS

These chapters consist of a thanksgiving for the present reconciliation, with a review of the recent crisis and an explanation to guard against a possible new misunderstanding. The successive steps of the argument are difficult to follow: the apostle's mouth is opened and his heart is enlarged, and the frequent digressions, often suggested by a passing thought or a casual word, are the natural overflow of the fullness of his feeling. Yet in a masterly way he returns from his digressions to the main thread of the argument; and even the digressions form an orderly sequence, providing a complete review of those fundamental facts of the Christian religion which had been at stake in the crisis, and of the principles on which the reconciliation had been based. Yet the main thread of the argument is much more commonplace, consisting of a narrative of St. Paul's movements between his departure from Ephesus and the writing of this epistle. The purpose of this narrative is self-defence against a possible new charge of fickleness or instability of purpose which might have been (perhaps had been) thought to be involved in his changes of plan: but into it, by the mention of his fears, his hopes, and his eventual joy, he introduces such references to recent events as he deems it advisable to make, and such enforcement of essential Christian principles as are calculated to confirm the restored goodwill of his readers.

A. The Main Argument.

After an exordium of thanksgiving for the comfort and deliverance from affliction which God has bestowed, and a passing reference to severe troubles in Asia which were the cause of his leaving Ephesus (i. 3–11 esp. 8, 9) he acknowledges the restored good understanding between himself and the church of Corinth (i. 12–14) and turns to meet a possible new charge of fickleness, which he answers by an account of his movements and a revelation of his hopes and fears at the several stages of his journey.

(1) i. 15. His intention had been to cross direct to Corinth by the short sea route, and after a short stay there to visit Macedonia, whence he would have returned to Corinth and thence

have proceeded to Jerusalem. But he had relinquished this intention and was now in Macedonia on his way to Achaia, having gone by the land route, omitting the former of his two intended visits to Corinth.

(2) i. 23. The reason for this change of plan was consideration for the Corinthians themselves, as well as unwillingness on his own part to pay a visit which, because of their recalcitrance, would have been painful to himself and an unpleasant discipline for them. Instead of the omitted visit he had written them a letter, not with the intention of giving them pain, but to show them his affection.

(3) ii. 12. When he came to Troas (having left Ephesus in consequence of the troubles referred to in i. 8) he was disappointed at not being met by Titus (who apparently had been the bearer of the 'severe letter' and was expected to bring back news of its effect); and, leaving unused an opportunity for missionary work there, had pressed on into Macedonia in the hope of meeting his messenger.

(4) vii. 5. Even when he was come into Macedonia the anxiety continued, until Titus came with the news that the attitude of the Corinthians was now all that he had hoped for.

B. The Recent Crisis.

Interwoven with the above is a series of references to the recent crisis and its happy conclusion. These references do not give a consecutive account either of the trouble or of the means by which the reconciliation was brought about. It was not St. Paul's purpose to dwell on the past, but rather to give thanks for the present, to clear up what small difficulties remained, and to induce in his correspondents that state of mind which would prevent a recurrence or a recrudescence of the trouble. We do not even know certainly what the trouble had been, though it is clear that, at least in its most critical form, it had been connected with one unnamed individual and had involved a personal affront to the apostle himself, and that the reconciliation had been accompanied by the condemnation of that individual by a majority of the members of the Corinthian Church. This 'repentance' of the church (vii. 10) was probably due to the 'severe letter', and was reported to the apostle by Titus at their meeting in Macedonia. There was one outstanding question connected with the recent

delinquent and his future relation to the church which had censured him: a minority of its members were in disagreement with the majority, though it is not clear whether they had wished for a heavier penalty or thought that the penalty actually inflicted was too severe: probably the former is the case, since St. Paul now advises that the man, having apparently returned to a better mind, should be treated with gentleness.

The following are St. Paul's references to these matters:

(1) i. 3 and 12. The trouble is past and he can but thank God for comfort in that as in other tribulations and for the restored confidence between himself and his converts.

(2) i. 15 and 23. His confidence in his own integrity had been the reason for his former intention of a speedy visit to Corinth: but the absence of a right disposition there, and his unwillingness to use stern measures, had caused him to delay his visit and to substitute the 'severe letter'.

(3) ii. 5. There had been cause for sorrow, but that was now removed by the censure of the offender and the submission of the church to the apostle: now the church ought to unite with the apostle in forgiving the offender, since delay in comforting him might lead him into further temptation.

(4) ii. 12 and iii. 1–vi. 10. While the trouble continued it had been a matter of great anxiety, though the apostle was throughout conscious of his own integrity in the sight of God. He had been conscious also of the dignity of the apostolic office, which justified the directness of speech with which he addressed the church (iii. 12): he had also had experience of the mercy of God, which gave cause for continued courage (iv), while the expectation of the resurrection and the judgement, a ground of endeavour to himself (v. 1–10), induced that fear on behalf of his converts which made him anxious for their reconciliation (v. 11–19) and careful to avoid offence (v. 20–vi. 10).

(5) vi. 11 and vii. 2. The apostle's candour, shown in what he has just written, calls for a response in like kind from his correspondents.

(6) vii. 5. The good news brought by Titus showed that St. Paul's attitude and actions throughout had been justified. The 'severe letter' had had its effect in repentance, the church at length taking all necessary steps by removing the evil to show its own integrity and its affection for the apostle: and the reception given to Titus by the Corinthians had justified the confidence which St. Paul had expressed to him concerning them.

C. The Digressions.

The digressions are illustrations or proofs of the points made in the main course of the argument, and their pertinency lies in this, that there are at the basis of the apostolic teaching certain statements of fact about Christ and His Church, which facts not only illustrate but are the origin and cause of everything else which the apostles teach. Historical statements of this kind are a primary, not a secondary, thing in Christianity: no theological doctrine is satisfactory which neglects or discounts them, and all sound ethical teaching has the greater claim upon the conscience because it is deduced from them. The digressions therefore are so only in form: actually they belong to the essence of what the apostle has to say, being his chief justification for saying it.

Their connexion with their context will be pointed out as they occur: a list of them is given here as a convenient summary of some essentials of the Christian faith:

i. 5–11. The Sufferings and Resurrection of Christ.
i. 18–22. Christ the Fulfilment of the Promises.
ii. 14–16. A sweet savour of Christ.
iii. 1–vii. 4. The Great Digression on the Glory of the Ministry.
vi. 14–vii. 1. A subdigression deprecating excessive broad-mindedness.

i. 1, 2. *Salutation.*

1. See the notes on I. i. 1–3. *Timothy* had been sent into Macedonia with Erastus (Acts xix. 22) before the First Epistle was written. Whether he reached Corinth, as St. Paul thought he might do (I. iv. 17, I. xvi. 10), is not clear. If he did, he may on his return to Ephesus have brought St. Paul the bad news which caused him to pay a hurried visit and to write the 'severe letter'. In that case he would have left Ephesus along with St. Paul and have accompanied him into Macedonia. It is possible, however, that he had remained in Macedonia and that St. Paul found him there on his arrival. *In all Achaia.* Probably not a few from the towns of the province, while in the capital on business, had heard and accepted the Gospel, and on their return home made other converts. These would have been affected by the Corinthian troubles, and therefore are joint recipients of the epistle.

i. 3–11. *Thanksgiving for comfort in affliction, with a digression on the Sufferings of Christ.*

4. *Affliction,* such as the Corinthian troubles, and that which had recently happened in Asia (v. 8).

5. The tribulation just mentioned, and the dangers shortly to be referred to (v. 8) have ended in comfort to the apostle, with the result that he is able to extend to others the comfort which he himself knows. (*a*) In the first place, vicarious suffering, that is, suffering willingly undergone for the good of others, is a common experience: and at the centre of the Christian religion stands the fact of redemption by the sufferings of Christ. (*b*) Secondly, the death of Christ and His Resurrection, by which we know that God raises the dead, are our assurance that those who 'have the answer of death in themselves', and have put their trust not in themselves but in God who raises the dead, will find such deliverance from tribulation as the apostle has recently found, and will have cause for such thanksgiving as he now offers to God.

8. *The affliction that befell in Asia* was (*a*) the riot in the theatre at Ephesus (Acts xix. 23–41), which for some moments held the possibility of violent death, and (*b*) the consequent necessity of leaving a promising field of work (I. xvi. 9).

9. Sentence of death passed by a civil court is of no account to those who have already the *answer* (ἀπόκριμα, R.V. mg. sentence) *of death in themselves*, i.e. have dedicated this life to the service of God through whatever dangers there may be, and have set their hope on the life to come.

10, 11. Future deliverance depends on the co-operation and prayers of the church, so that as a result of the gift of deliverance which God freely bestows through the interest of many persons, those many persons may be interested to give thanks.

i. 12–14. *Apostolic integrity and confidence.*

12. *Conscience* (cf. note on I. iv. 4) is what a man knows concerning himself, or knows in himself to be right (I. viii, x) or is cognisant of in the actions of others (which seems to be the meaning here). *Holiness* (R.V. following the best MSS.): A.V. (with some good MSS.) reads, *simplicity* (ἁπλότητι, better 'liberality'). *Sincerity*, cf. note on I. v. 8. *Fleshly wisdom*: the wisdom derived from merely human intellect and ingenuity can never rise to spiritual attainment. There is an implied contrast between the *holiness* and *sincerity* of the true apostle and the methods and equipment of the religious huckster (ii. 17) with whom the counter-mission have something in common.

13. *Acknowledge*, ἐπιγινώσκετε (cf. I. xiii. 12) 'have personal acquaintance with'.

14. Estimates of character made in the present are of value only

in so far as they are in conformity with that judgement of God which will be made manifest *in the day of our Lord.*

i. 15–22. *The apostle's proposals, with a digression on Christ the Fulfilment of Promise.*

15. *Benefit,* χάριν, R.V. mg. grace: a few good MSS. read χαρὰν, joy.

17. *According to the flesh,* κατὰ σάρκα. If κατὰ ἄνθρωπον (cf. I. ix. 8) means 'on purely human grounds', the present phrase will mean something less creditable than that, 'wilfully and without due consideration'. *Yea yea and nay nay,* a strong affirmation succeeded by an equally strong change of mind.

18. The apostle has been, or might have been, accused of instability of mind, of denying what he had previously affirmed. It is a small matter, whether to come to Corinth at once or to wait a while; but it involves the great principle that the apostolic teaching, like Christ Himself who is the subject of the teaching, may not indifferently be affirmed or denied, but is consistent affirmation. St. Paul has been accused of making promises and breaking them: but of old God made many promises (cf. Gal. iii. 16, Rom. ix. 4) to His people, and in Christ is their fulfilment (*yea*) and their establishment or confirmation (*amen*). In Christ also the present People of God are being established, the anointing and sealing with the Spirit which they have already received in their baptism being the token and foretaste of that complete establishment for which they hope.

19. *Silvanus* (i.e. Silas) and *Timothy* were St. Paul's assistants during his first mission in Corinth (Acts xviii. 5): their teaching was consistent with itself, and was affirmative. For St. Paul's teaching concerning Christ as the Son of God, cf. Acts ix. 20: the counter-mission possibly denied this teaching.

20. *Amen,* an Aramaic word signifying certainty or unchangeableness: its root verb would correspond to 'stablisheth', v. 21.

22. The anointing of the kings and priests of the Old Covenant conveyed to them the gift of the Spirit of God, and consequently the Christian endowment with the Spirit is called an *anointing.* It is not necessary to suppose that the actual ceremony of anointing, afterwards used at Confirmation, was in vogue at this period, though it may have been suggested by this passage. The gift of the Spirit is also a *seal* or mark, indicating that its possessors are God's flock: and the gift as we now possess it is an *earnest* (ἀρραβών, a portion of the purchase price paid in advance as a token of good faith), i.e. at once a real gift in itself and a pledge of a complete gift to come. *In our hearts,* not so much the emotions as the practical understanding.

i. 23–ii. 4. *Reasons for changes of plan.*

The plans were changed out of consideration for the feelings of the Corinthians: for though the apostle claims no power as of an absolute monarch over the faith of his converts, he would (under circumstances as they then were) have needed to make a strong remonstrance. This, as between those who are fellow-workers of one another's joy, would have been a painful matter for both parties, seeing that the persons, and the particular individual, to whom St. Paul would have had to cause sorrow were those whose conversion had been and still was a joy to him. Therefore he wrote the 'severe letter', trusting that they would realize that his words were strong with the intention not of causing them grief, but of leading them to recognize his abundant affection.

ii. 5–11. *The offender and the penalty.*

The chief offender was apparently a single individual: such is the implication of the singular pronouns in this paragraph, and the phrase 'for his cause that did the wrong' (*εἵνεκεν τοῦ ἀδικήσαντος*) in vii. 12. His offence seems to have injured some other person ('that suffered the wrong', vii. 12) and to have developed, perhaps at the 'painful visit', into a personal affront to St. Paul —such at least is a fairly natural deduction from his disavowals in this paragraph. When, as a result of the 'severe letter' (vii. 8) the church was moved to action, some form of penalty was inflicted, not perhaps as heavy as might have been deserved, but in the apostle's estimation 'sufficient' (ii. 6). It was imposed, not unanimously, but by a majority (ii. 6, *ὑπὸ τῶν πλειόνων*, cf. R.V. mg.): the minority may have been the opposers of St. Paul's policy, but the more natural deduction from the use of the word 'sufficient' would be that they were those who had been loyal all through and were disposed to stand out for a heavier penalty. The discipline had apparently already had a salutary effect in producing repentance, and it was time for the offender to be forgiven; the apostle's chief wish throughout had been that the church should dissociate itself from his crime, should 'approve itself pure in the matter' (vii. 11); and, moreover, there was a danger that the person under discipline might give way to despair, of which the tempter is swift to take advantage for further harm (ii. 11). The injury had been an offence to the church, as all sin is, and it was for the church to forgive: it had been an affront to

the apostle, who here signifies his forgiveness: and it had been an affront to Christ, whose forgiveness the apostle as His minister here pronounces (ii. 10).

11. *Satan.* Cf. the notes on I. v. 5, vii. 5.

ii. 12–17. *St. Paul at Troas and in Macedonia, with a digression on the Sweet Savour of the Gospel.*

Having left Ephesus in consequence of the uproar in the theatre, St. Paul would pass northwards through Smyrna and probably Pergamum and on to Alexandria Troas on the coast looking towards Europe. He came to Troas 'for the Gospel of Christ', intending to do missionary work, for which there was a great opportunity. He also thought it possible that he would meet Titus returning from Corinth, but seems to have arranged with him previously that if he could not arrive at Troas by a certain time their meeting should take place in Macedonia. The mention of Macedonia, bringing to mind the good news which Titus there gave him, leads to an outburst of thanks to God (v. 14). In the light of its end the journey to Macedonia, like all his journeys, now resembles a triumphal procession, in which like the fragrance of incense there is spread abroad everywhere the sweet savour of the knowledge of God. Or it is like the sweet savour of a sacrifice, which to those who have no part in it smells only of corruption and death: but the difference is not in the Gospel but in the hearers of it. Even before the Gospel comes to them men are predisposed by their outlook and conduct either for it or against it: the former are being saved, and to them the Gospel is a savour of life, bringing life; the latter are perishing, and to them the Gospel, in which they find only the savour of death, completes the death already begun in them. To be the central figure of such a procession, and to bear a message the reception or rejection of which is of so great consequence, is a responsibility for which any man might doubt his sufficiency: so the question occurs, 'In view of these facts (*πρὸς ταῦτα*) who is sufficient?' By comparison with certain others, hucksters of the word of God, who like the itinerant devotees of certain heathen cults place the collection of money among their chief aims, the apostles are conscientiously able to answer, 'We are'.

14, 15. *Savour, ὀσμή: sweet savour, εὐωδία.* The two words occur together, e.g. at Gen. viii. 21, for a sacrifice well pleasing to God; and again at Eph. v. 2 (*ὀσμὴν εὐωδίας*) of Christ who delivered Himself

on our behalf as an offering and sacrifice to God for a sweet-smelling savour.

16. *For these things.* The order of the words, πρὸς ταῦτα τίς ἱκανός; suggests that the meaning is, 'In view of these facts'.

17. *Corrupting,* καπηλεύοντες, hawking about or making a retail trade of the word: as in Plato, καπηλεύειν τὰ μαθήματα.

iii. 1–vii. 4. The Great Digression: on the Ministry of the Gospel

iii. 1–3. *Introduction.*

The apostle has twice already (i. 12, ii. 17) been led, by a distasteful necessity, to commend himself by maintaining his own sincerity, the integrity of his motives and conduct. His adversaries who were causing the trouble, went about from church to church bearing commendatory letters from each to the next. Of this St. Paul has no need: his converts themselves are such a letter, written in his heart if not in theirs, evident for all to see and of a significance that none can mistake. Such an epistle has Christ for its author, the apostles for its subordinate ministers: its significant features are the fruits of the Spirit of the Living God: and (by a slight change in the parable) it is written not like the Law on tables of stone, but in hearts that can understand and act.

1. Apollos had *epistles of commendation* from Ephesus to Corinth (Acts xviii. 27), but it is most unlikely that he is referred to here.

3. *Ministered,* διακονηθεῖσα, as by a deacon or subordinate minister: the words 'minister', 'ministration' in the following verses have the same meaning.

iii. 4–11. *The glory of the Law and the more excellent glory of the Gospel.*

The apostle's confidence in his integrity is justified through Christ in the sight of God not by any personal sufficiency (cf. ii. 16) but by the fact that what he is God has given him to be, a minister of the New Covenant. This New Covenant is superior to the Old because (*a*) the Old Covenant of God with Israel was based on a written Law (Exod. xxiv. 7), whereas the New Covenant of the Gospel involves the living knowledge of God due to the presence of His Holy Spirit: (*b*) the Law showed what was right but gave no power for its accomplishment, thus by its very goodness crushing and killing those who tried to observe it, and becoming to them a ministration of condemnation and death;

whereas under the New Covenant the grace of the Holy Spirit conveys power and life to accomplish all the will of God: and (*c*) the Law was temporary, intended to prepare the way for the Gospel, and therefore, its purpose having been fulfilled, it passes away; whereas the Gospel is abiding and eternal. But the Old Covenant was a good gift of God, and came with glory, as is shown by the shining of Moses' countenance when he came down from Mount Sinai (Exod. xxxiv. 29): but that glory of the Old Covenant and of Moses its minister is put into the shade by the surpassing glory of the Gospel and of its ministers the apostles.

6. *The letter, the Spirit*: this sentence is a summary of the argument of Romans i–viii (see especially ii. 29, iii. 19–26, and viii. 1–10): cf. the notes at I. xv. 21 and 56. *The Spirit* is the Holy Spirit either in His personal presence in the Church and the individual Christian, or in the spiritual gifts which His presence conveys: the Spirit is opposed to the letter not as vague generalities to definite but unwelcome duties, but as living power to mere commandment.

7. *Was passing away*, *καταργουμένην*, 'was being done away' (so R.V. mg.) or brought into desuetude (so also in v. 11). The Old Covenant was always transitory and therefore from the very moment of its inception its glory was fading (cf. Heb. viii. 13).

10. That Covenant, though glorified, has become inglorious by comparison with the more excellent glory of the Gospel.

11. *Remaineth*, *τὸ μένον*, that which abideth or is permanent, as at I. xiii. 13.

iii. 12–18. *The frankness and candour of the Gospel.*

The permanence of the Gospel gives its ministers not only confidence regarding the present (v. 4) but hope concerning the future, and on that account the apostles have courage to speak plainly. When the children of Israel were afraid to come near Moses because his face shone, he put a veil upon his face (Exod. xxxiv. 33). This (St. Paul suggests) may have been to spare them the grief of seeing clearly the end of that transitory covenant; and (he sorrowfully maintains) that veil is a symbol of the blindness from which Israel still suffers, for though they hear the Law read they cannot understand its inward meaning nor how Christ brings it into desuetude. But again, returning to the narrative of Exodus, 'when Moses went in before the Lord to speak with Him, he took the veil off'. Now by 'the Lord', in that verse, is meant the Spirit: and Moses' removal of the veil when entering into God's presence is typical of the condition of Christians who,

having in them the Spirit of the Lord, possess liberty of access to God. And not only so, but being able to behold openly the glory of the Lord (R.V. mg.) and reflecting it in their faces (R.V. text), there being now no need to hide it, we are undergoing a transformation into ever-increasing glory the climax of which will be conformity to God's own image: and the agent of that transformation is 'the Lord', that is the Holy Spirit.

13. Exod. xxxiv. 33. When Moses came down from the mountain and the children of Israel were afraid to come near him because his face shone, he spoke to Aaron and the elders first, and then to the people: and when he had finished speaking with them he put a veil upon his face, but removed it when he went in before the Lord.

14. Probably translate as in R.V. mg., for the meaning is that the Old Covenant, and not merely the veil, is done away in Christ.

15. *It shall turn*: text and margin are both wrong. The revisers missed the meaning, for the sentence is a free quotation from Exod. xxxiv. 34, 'but whenever he returneth to the Lord'.

17. *The Lord is the Spirit.* It is commonly but wrongly said that here St. Paul identifies our Lord with the Holy Spirit: the sentence is a comment on the verse of Exodus just quoted: 'by the Lord (or Jehovah) is meant the Spirit', that is, God the Holy Ghost. The title 'the Lord' (representing the divine Name Jehovah) is used in the New Testament not only of the Father, but of the Son (e.g. I. xii. 3) and of the Holy Ghost (as here): the God of the Old Testament is not God the Father, but God, though not yet known in three Persons.

18. *Reflecting*, mg. beholding: the former is more apposite to the parallel with Moses; but the latter gives probably the correct meaning, for by beholding the face of God we are made like Him, or transformed into His image (I John iii. 2).

iv. 1–6. *The light of the Gospel.*

The fact of having been entrusted with such a ministry precludes faintheartedness: the apostles are not easily set back by adversities or opposition. Moreover, the veil having been taken away, there is no room for subterfuge: craftiness and deceit in the administration of the Word of God, with all shameful devices which could only pass muster in the dark, have been definitely renounced, and the truth is presented in such a way as to commend itself and its teachers not only to God but also to godly

men. The Gospel is a gospel of light: if there are any who fail to see its light, any to whom it is a hidden thing, the fault is with them, not with the Gospel; like those who cannot appreciate the sweet savour (ii. 16), these are perishing (iv. 3), having been blinded by the 'god of this world' so that they cannot recognize Christ as the image of God. For it is Christ whom the apostles preach: their adversaries may commend themselves, but the apostles commend Christ, themselves being the slaves of Christ and of His people. It is God who has promised that light should shine out of darkness, and has in fact given light to those who believe ('are being saved', ii. 15) so that (not as the Israelites from whom the reflected glory in Moses' countenance had to be hidden) they may recognize the glory of God in the face of Jesus Christ.

St. Paul's purpose here is evidently (though in a secondary sense) controversial. He seems by implication to accuse his adversaries, the self-styled apostles, of underhand practices, just as (ii. 17) he has already hinted that they preach for their own gain. If such a hint is meant, it must have been true, or it could not have passed muster, nor would St. Paul have made it: and in fact the temptation to 'make godliness a way of gain' (I Tim. vi. 5) has often to be remarked on. Further, his adversaries seem to have been opposed to the doctrine (which is common to St. Paul and the other apostles, as well as the evangelists) of the glory of Christ as the Son and the Image of God. They preached another Jesus whom the apostles did not preach (xi. 4). What precisely was their teaching we are not told, though it is possible that they regarded Christ as a merely Jewish Messiah who would return to establish a temporal kingdom. Possibly they joined to this a pseudo-spiritual teaching to the effect that the 'works of the flesh' are morally indifferent, and that 'the hidden things of shame' need not be renounced. They certainly (xi. 5) claimed to be better apostles than St. Paul and his companions. It is, however, not likely that they regarded Christ as simply a teacher of a superior ethical system: that is a modern idea which appeals to those who look at life through college windows, but has no foundation in apostolic or any ancient Christianity.

1. *As we obtained mercy*, cf. I. vii. 25. The apostolic office, like the position of any believer, is an undeserved and gracious gift of God.

4. *The god of this world* (αἰών, age): not the world as God's creation (κόσμος) but as an extended but not unlimited period of time. St.

Paul does not mean by this startling expression to imply a dualistic theory of the universe: he is speaking not metaphysically, but morally; the god of this world is that rebellious power whom this world treats as its god by rendering him obedience. *The image of God*, He in whom God's attributes and nature are completely and fully revealed: in Heb. i. 3 the same idea is expressed in different words.

5. *As Lord.* Probably the word Lord here (as often elsewhere) represents the divine Name Jehovah of the Old Testament: but the sense is extended to include its ordinary meaning of master, 'Christ is the Master, we are His servants and yours'. *For Jesus' sake*, διὰ Ἰησοῦν, for His glory: some MSS. read διὰ Ἰησοῦ, 'through Jesus' (R.V. mg.), meaning 'we are your servants because we are primarily His'.

6. *Light shall shine*: a reference to Isa. ix. 2.

iv. 7–15. *Treasure in earthen vessels.*

The ministry of the Gospel is so great a treasure that to prevent the diversion of its credit from God to His ministers there are troubles and persecutions to be borne such as by their own strength they could not overcome, as jewels shine more brightly by contrast with the poverty of the earthen jar in which they are kept. It is a commonplace of the Christian life that by voluntarily accepting such tribulations as are imposed upon us we mystically share in the death of Christ and are brought to be partakers of His life. So the sufferings of the apostles, and their death if need be, result in the life of their converts. The treasure just spoken of is faith, which is a spiritual gift, and issues in speech: its foundation is the fact of the Resurrection of Christ, and its implied promise that they and their converts will share in that Resurrection and be acceptable in God's presence. All this is for the sake of their converts, but ultimately for the glory of God; for the more there are who partake of His grace, the more there will be to give thanks to Him.

13. Ps. cxvi. 10.

14. *Shall present*, i.e. as acceptable before the presence of His glory (Jude 24).

15. Cf. i. 11.

iv. 16–18. *Outward decay and inward renewal.*

This hope of the resurrection is a further reason which precludes faintheartedness (cf. v. 1), for outward corruption is accompanied by inward renewal. The afflictions of the present are of short duration and easy to bear in view of the eternal and ever

increasing glory of which they are already beginning to be the occasion in us: for, knowing the comparative values of the visible and the invisible, we take as our guiding light the glory that is not yet seen and are not diverted from our course by the afflictions that are our present experience.

16. *Is renewed*, ἀνακαινοῦται, is being renewed.

v. 1–10. *The earthly tabernacle and the heavenly house.*

The renewal already in process (iv. 16) is an anticipation of the complete renewal which we expect at the resurrection: when the movable tent of our present earthly body is taken down, we have in heaven a permanent house of spiritual construction. Meanwhile we suffer pain, the pain of expectation and the pain of weariness: we expect our heavenly house to put on as it were a garment over our earthly tabernacle, to hide its shame (v. 3) and to absorb its mortality in the new life. God made us with that purpose, and has given us the Holy Spirit as at once an instalment of that gift and a promise of the whole (v. 5). So because we know that when we regard our bodily life as our true home we are in exile from our Lord (for the interest of our journey is what we *believe* we shall find at the end, not what we *see* by the wayside—v. 7), we have courage in face of bodily danger, since our desire is to be at home with Him; and we are also determined, whether in the body or out of it, to be well pleasing to Him, since we must be made manifest before His judgement and receive according to our deeds.

St. Paul seems here to have chiefly in mind the dangers recently experienced at Ephesus. He is not, as at I. xv, giving a reasoned account of the resurrection, but is assuming that Christian belief so as to discount present affliction, as he assumes also the judgement of Christ as demanding continual care to please Him. The teaching of the present passage concerning the body that shall be will be found to be in the following respects similar to that of I. xv. (*a*) The earthly body will not be destroyed so that the heavenly may take its place: the seed sown in the ground is the origin of the fruit (I. xv. 36 sqq.), the heavenly body is to be put on as a clothing over the earthly (II. v. 4). (*b*) Yet the earthly body is dissolved as a necessary condition of the assumption of the heavenly (I. xv. 36: II. v. 1). (*c*) The body at the resurrection has in some sense a heavenly origin; the second man is from heaven (I. xv. 47), we have a building from God (II. v. 1).

There is, however, this difference in St. Paul's treatment of the matter: the earlier account, being constructive, lays greater emphasis on the continuity of the body as it now is and as it will be; while the later account, being deductive, lays stress on the heavenly properties of the body that shall be, the real subject of the paragraph being the disregard of present inconveniences and the regard of the future judgement, involving the fear of the Lord which seeks to persuade men (v. 11).

v. 11–19. *The fear of the Lord and the ministry of reconciliation.*

The fear of the Lord involved in this expectation of judgement induces the apostles to persuade men to be well pleasing to Him (v. 11, cf. v. 9). It is manifest to God whether they faithfully fulfil that duty: if their converts are honest with themselves, it will be manifest to them also. This remark is not another attempt at self commendation (cf. iii. 1), but is meant to give the Corinthians an opportunity of replying to the claims of the rival teachers by contrasting the apostle's real devotion and integrity with their pretended superiority. It has been alleged that he is out of his mind; if so, it is because he is in God's mind. He himself thinks he is acting wisely, and that for the benefit of his converts. For the love of Christ which he has experienced constrains him to an imitation of Christ's self renunciation, because, having received life by the Death of Christ, he must live for the service of others. There is therefore no further need for human estimates of worth: the regeneration effected by Christ has changed the old values, and the one thing that matters is that all things derive from God, who having given to the apostles the grace of reconciliation through Christ, has given them also the ministry and the message by which that reconciliation is to be extended to others.

14. *The love of Christ*, the love which Christ has shown and which the apostles return. *All died:* Mystically the Christian shares in Christ's Death (*a*) in the sense that all lower affections have died in him, and (*b*) because the new life which he receives from Christ is devoted not to himself (for he is dead) but to Christ's service (cf. Rom. vi. 3 sqq.).

15. The Resurrection of Christ is (*a*) the sign of the redeeming value of His Death, and (*b*) the source of the new life which the faithful enjoy.

16. *After the flesh*, by a purely mundane estimate of character and importance. St. Paul does not mean that the knowledge of the

earthly life of Christ is of no value, but that it must be interpreted in the light of His eternal majesty.

17. *A new creature*, καινὴ κτίσις (R.V. mg. a new creation). The effect of being *in Christ* (cf. I. xii. 12 sqq.) is a fundamental change, not merely of outlook and character, but of constitution.

19. *In Christ*: it is also possible to translate 'In Christ God was reconciling'. The ministry of reconciliation (for St. Paul's present purpose) consists of the message (*a*) that in Christ, i. e. in His Birth, Death, and Resurrection and all else that He is and did, God was reconciling the world to Himself; (*b*) that He did so by forgiving men's trespasses; and (*c*) that the apostles have received from Him the commission to publish the word or message by the acceptance of which individuals obtain their place among those reconciled.

v. 20–vi. 10. *Ambassadors on behalf of Christ.*

Knowing the fear of the Lord, St. Paul has said, the apostles seek to persuade men (ch. v. 11): they are, in fact, ambassadors on behalf of Christ, bearing an exhortation to men to be reconciled to God by accepting the atoning sacrifice and thus obtaining God's righteousness. By their labours they are God's fellow workers and join in His exhortation: and the more so now that the grace of God has been accepted, for it fails of its effect while those who have received it are disturbed and disordered; moreover the matter is urgent, for opportunity lost may not recur. Therefore they are careful not to give offence, nor any occasion for the ministry to get into disrepute: they use all difficulties and dangers for the commendation of themselves as God's ministers (vv. 4, 5), displaying the characteristic virtues of the ministerial office (v. 6), enabled by the Holy Ghost, with charity for their guiding principle, established upon the word of truth and fortified by the power of God (v. 7) with the result that all manner of disabilities become to them the occasion of the opposite advantages.

21. Christ, being innocent of sin, bare our sins in His own Body on the Cross (I Pet. ii. 24, referring to Is. liii. 11), and so, by St. Paul's striking figure, was *made sin* on our behalf: similarly we, having our sins forgiven through Him, and having received His righteousness as a gift from God, have in Him been made God's *righteousness* (cf. I. i. 30).

vi. 3. Cf. I. iv. 9 sqq. (and note) and II. xi. 23. On the present

passage see a noble book entitled *Speculum Sacerdotum*, by W. C. E. Newbolt, *clarum et venerabile nomen*.

vi. 11–vii. 4. *Conclusion: an appeal for breadth of affection, with a digression warning against moral latitudinarianism.*

In the preceding verses St. Paul's mouth has been opened and his heart enlarged: he has 'let himself go', speaking without restraint of ideals and experiences that are most sacred to him. His affection for his people has led him to do that, and he asks for an equally unrestrained response of affection from them (vv. 11–13). But he remembers that part of the trouble at Corinth is due to that ill-advised broadness of outlook which has been held to permit of unrestrained association with heathens, to the great detriment of the religion and morals of Christians. So he inserts a warning that the two systems are incompatible and that the scripture also forbids such converse as is likely to cause corruption, exhorting his correspondents to purity in moral action and in religious observance (vi. 14–vii. 1). Then, returning from his digression, he asks to be received with open hearts; he affirms the integrity of his conduct, protesting that his sole reason for doing so is that they may be sure of his devotion to them, and adding that the certainty which he now has of such a response as he asks for is to him a source of much joy (vv. 2–4).

12. 'If you feel cramped for room, it is not our fault, but it is because your own affections are cramped.'

14 sqq. It has been suggested (and the suggestion has found much favour) that this paragraph is out of place here, and is really a fragment of the 'previous letter' put here (for lack of a better place) by the original editor who found the epistles in the muniments of the Corinthian Church. The arguments in favour of this theory are: (1) That the paragraph makes a real break in the sequence here, and that if it were omitted vii. 2 would naturally connect with vi. 13; (2) That its vocabulary is noticeably different from that of the rest of the epistle; (3) That this injunction to avoid heathen associations might well have led to the necessity of 'going out of the world' and have needed the explanation or mitigation of I. v. 9. There is much to be said for these arguments, especially (1) and (3): but (1) if the paragraph breaks the sequence of thought it is less easy to understand why a compiler should have put it here than why St. Paul should have digressed into it

(after xii. 21 would have been, for the compiler, a much more convenient place); (2) The test of vocabulary is precarious, especially in a passage so short and so full of quotations; (3) According to I. v. 9, what St. Paul meant by the 'previous letter' was to forbid associations with Christians of bad character; but that is not what he says here, and it seems much more likely that he afterwards found that the advice of I. v. 9 sqq. was too lax, and that he here straitens it. Also (4) digressions are very frequent in this epistle, though always connected with their context; such a connexion of thought we have already suggested, and it seems better to regard the paragraph as in its original place.

15. *Belial* (Beliar, R.V. mg. is an Aramaic form of the Hebrew word) represents the head or main principle of heathenism. St. Paul (like Isaiah, xl. 19 sqq.) regards the pagan deities as nought (see on I. x. 19); but he also recognizes that so long as men believe in them the powers of evil work through them.

16 sqq. A catena of quotations, (1) Lev. xxvi. 12 declaring God's presence in His people, making them the temple of the Living God; (2) Is. lii. 11 consequently forbidding association with the defilements of heathenism; (3) a composite quotation from Exod. iv. 22 and other places expressing the promise of His fatherhood. Christians *have these promises*, i. e. are in actual possession of them, the Law and the Prophets having been fulfilled in Christ.

vii. 1. *Defilement of* the *flesh* would mean moral offences: *defilement of* the *spirit* would result from the adoption of heathen beliefs and participation in heathen worship.

2. Cf. I Sam. xii. 3, Acts xx. 33.

vii. 5–16. *Good news and consequent satisfaction.*

Resuming the narrative of his recent movements, at the close of his long digression on the ministry, St. Paul says that while in Macedonia his anxieties concerning the Corinthian Church continued, until Titus came with good news causing a joy greater than the preceding grief (vv. 5–7). The strong terms of the 'severe letter' were now seen to be justified by their effects, for the sorrow induced by that letter had turned the church to repentance and to a purging of itself by the censure of the wrongdoer (vv. 8–11): in fact the good estate of the church had throughout been of no less concern to the apostle than the relations of the offending and offended persons (v. 12). A further cause for rejoicing was that

he was now seen to have told Titus the truth when he had said that the Corinthians were really good at heart; and that Titus, having thus become acquainted with the Corinthians, was henceforth associated with the apostle in affection for them (vv. 13–15). In fact, there was no further reason for anxiety (v. 16).

5. *For even*: καὶ γάρ, 'well then', takes up the main subject after the digression.

6. For the previous history of *Titus* (of which we know but little) see Gal. ii. 1, 3. He was a gentile, probably of Antioch, and accompanied Paul and Barnabas to Jerusalem on some occasion which we may well suppose to have been their mission for famine relief (cf. Acts xi. 30). After his good offices on the present occasion he was sent again to Corinth to organize the collection for the saints (viii. 6, 16). Some years later we hear of him in Crete (Tit. i. 4) and shortly afterwards in Dalmatia (II Tim. iv. 10).

10. Where the thought of God is, there is hope; so that a godly sorrow leads to repentance, amendment, and salvation. But a worldly sorrow, that is a sorrow due to the material consequences of wrongdoing, and without reference to God, can produce only despair and spiritual death.

14. St. Paul's veracity seems to have been questioned: hence these continual references to it. He had told his converts the truth about Christ (i. 19, iv. 4): he had also told Titus the truth about the Corinthians, and them the truth about him (xii. 18, and here probably ἐπὶ Τίτου means 'concerning Titus', so that the verse means 'I boasted of you to Titus and of him to you, and in both cases I was justified').

16. The Corinthians' obedience in the matter of the one offender assured the apostle of their general good will, so that the settlement of the other outstanding controversies would follow as of course.

viii. ix. THE COLLECTION FOR THE SAINTS

On this subject cf. I. xvi. 1–4 and Essay H.

viii. 1–15. *The reasons for the apostle's urgency.*

The Macedonian churches, in spite of persecutions and poverty, have already, without request from the apostle but at their own urgent desire, given very generously (vv. 1–4): they have given of their money because they have first given themselves to Christ (v. 5). Hence the apostle's request to Titus to promote the collection at Corinth (vv. 6, 7). He gives no command to the

church on this matter, but reminds them of the example of Christ (vv. 8, 9), and would have them know that it is for their profit to complete, according to their ability, this (as any other) good work which they have begun (vv. 10, 12). It is also good that there should be exchange of material for spiritual benefits, and equality even in material things, among the whole multitude of the people of God (vv. 13–15).

1. *The churches of Macedonia* were those of Philippi, Thessalonica, and Beroea: for the account of their foundation see Acts xvi. 11–xvii. 14, where it appears that from the first the two last named were subject to persecution at the instigation of the Jews, a *tribulation* from which the Corinthian Church was saved by Gallio's refusal to take action (Acts xviii. 14). The Philippians were personally generous to St. Paul, and were in fact the only church from which he received contributions for his personal expenses (Phil. iv. 15: cf. II Cor. xi. 8, 9).

6. *We exhorted Titus*, probably when he went with the 'severe letter'. The visits of Titus to Corinth were three: (1) That at which he began the collection (*προενήρξατο*, 'made a beginning before'), possibly as bearer of the 'previous letter': (2) that referred to here, when he took the 'severe letter', and when (in view of the difficult circumstances) the apostle might think some pressure (exhortation) was needed to get him to undertake this further task (cf. xii. 18): (3) his approaching visit as bearer of the present letter.

8. 'As testing, by means of your care on behalf of others (*ἑτέρων*, an objective genitive) the genuineness of your love (sc. for me).'

9. Cf. Phil. ii. 5–11 for a similar appeal to the example of Christ.

10. *A year ago*: *ἀπὸ πέρυσι*, 'since last year' (so at ix. 2): cf. Introd. § A for the bearing of this phrase on the date of the epistle.

12. Or, 'The readiness being taken for granted, a man is acceptable according as he hath, &c.'.

15. Exod. xvi. 18, of the manna in the wilderness: as there was equality in material provisions among the old people of God, so there should be among Christians who are the true Israel.

viii. 16–24. *The credentials of his agents.*

18. The *brother* whose praise is in the Gospel throughout all the churches is traditionally reputed to be St. Luke: not that his Gospel was already written, but that he was well known as St. Paul's assistant. He had been delegated (perhaps by the Ephesians and Macedonians) as their agent in the matter of the collection: there is some reason for thinking that he was a Macedonian, which would make him the more suitable for St. Paul's purpose of avoiding the suspicion of personal gain.

20. *Avoiding this*, construe with 'We have sent': cf. xii. 14–18.

22. The description is appropriate to Timothy.

23. This verse sums up the credentials of the three agents. Titus is well known to the Corinthians as St. Paul's partner and fellow worker: the other two are trustworthy (1) as brethren, i. e. fellow Christians, and therefore to be received with charity (v. 24), (2) as delegates of other churches and therefore to be received in such a way as to create a good impression, (3) as the glory of Christ (cf. I. xi. 7).

Messengers, ἀπόστολοι: the word apostle is here used in its more general sense: St. Paul claims to be an apostle, not of churches but of Christ Jesus, and not by election (v. 19) but by the will of God (i. 1).

ix. 1–5. *His confidence in the Church's response to the appeal.*

The apostle is well aware of the Corinthians' readiness in this matter, and has informed other churches of it: for that very reason he has sent these agents, to avoid any possibility of being disappointed and shamed in the presence of delegates of those churches. He would have the contribution to be an act of generosity on their part, and not appear to be an exaction on his.

1. *The ministering to the saints*, which is a duty already acknowledged, is a wider matter than this collection for Jerusalem: it is the general principle of which this is a particular case.

4. On his next visit to Corinth St. Paul was accompanied by Aristarchus and Secundus from Thessalonica: these, as well as St. Luke, accompanied him to Jerusalem. Sopater of Beroea, who may have been at Corinth, accompanied him only to Asia (Acts xx. 4).

5. *Bounty*, εὐλογία. The word was used by the later emperors much as the word 'benevolence' was used by King Henry VII.

ix. 6–15. *The spiritual advantages of this ministration.*

If the giver is to receive spiritual advantage from his gift, it is necessary that he should give unsparingly and ungrudgingly (vv. 6, 7). These conditions being fulfilled God is able to make grace abound to all manner of good works besides (v. 8). The givers will be enriched so that they may be liberal in the more precious things of the Spirit and may thereby give others cause to offer thanksgiving to God (vv. 9–11). Thus by their present generosity they will glorify God, both by their obedience to the Gospel, and by their liberality towards the actual recipients and towards all (vv. 12, 13); and the unity of affection thus called forth

will find expression in the mutual prayers of those who, though they never meet, are yet one in Christ (vv. 13, 14).

9. Ps. cxii. 9. The word *righteousness* (δικαιοσύνη) often has the specific sense of almsgiving (cf. St. Matt. vi. 1 where the meaning is the same whichever reading be accepted). The point of the quotation is that almsgiving 'abideth for ever', i.e. entails everlasting and therefore spiritual benefits.

15. This verse is St. Paul's comment not only on the subject of almsgiving but on the whole contents of this epistle. The unspeakable gift of Redemption through Christ calls for abundant generosity from Christians; and St. Paul expresses his gratitude both for it, and for the restored peace between himself and his converts, which also he recognizes as a gift from God.

x–xiii. 10. PART OF THE 'SEVERE LETTER'

For the critical problems connected with these four chapters the reader should consult the Introduction to this Epistle (§ E), where the suggestion has been made that they are an extract from the third or 'severe' letter. They are addressed to the Corinthian Church which, under the influence of a vigorous counter-mission, has failed in loyalty to St. Paul's leadership and is in danger of compromising the faith received from him. By a method of combined defence and counter-attack the charges made against the apostle by these intruders are rebutted, and the extract ends with warnings and exhortations and an appeal to the best judgement of the church.

It would show culpable lack of insight to suggest that St. Paul is here fighting for his own position. If he vigorously maintains his own veracity and the sufficiency of his apostolic authority and equipment, it is because the credibility of his teaching, involving other highly important issues, depends upon his continued credit with his converts. He is fighting for the peace of the Church (xii. 20) and for the spiritual health of its members (ib. 21); the disorders of which he complains are hindering the work of God, for it is only when they have been set at rest that he will be able to extend the Gospel to the places beyond (x. 16). There is evident throughout these chapters the devotion of the pastoral mind, with its burning love for the people, refusing to let them go and willing to spend and be spent for the restoration of those good relations on which so much else depends.

x. *The charge of feebleness.*

St. Paul, his opponents said, was impressive only at a distance: he could write strong letters, but *face to face* he was weak and of little account. It is probable that a dignified presence was regarded as a necessary concomitant of spiritual power: so that this charge would indirectly involve an allegation of 'unspirituality'. His answer is that the truth will be seen when he does come: his confidence against his adversaries is based on the consciousness of being armed with the strength of God, which he will use for its appropriate purpose of battering down pride and avenging disobedience (vv. 1–6). He invites the Corinthians to observe the facts *face to face*: for boasting and self-confidence must be put to the test of fact. That he can and will do, in spite of their comparison between his letters and his presence: and that his adversaries cannot do, for since they measure themselves by themselves they are unable to recognize any of their defects, and so have been led to commend themselves and to boast above measure. He, on the other hand, has already shown what his power is by the conversion of the Corinthians, and hopes to show it further by the evangelization of the parts beyond (vv. 7–16). In short, it is on God's behalf alone that glorying is justified, and His is the only valid commendation (vv. 17, 18).

1. *Who in your presence &c.* Apparently a quotation of his adversaries' language: cf. v. 10. The expression *κατὰ πρόσωπον, in presence,* is taken up as a challenge in v. 7.

2. The counter-mission if (as is probable) they claimed to be 'spiritual' would despise St. Paul as 'carnal' for his insistence on the actual reality of the facts concerning Christ, and on the observance of the moral law: the former they would regard as an edifying myth, and the latter as beneath the notice of men of 'spiritual' constitution (cf. I. ii. 14 note). St. Paul admits (v. 3) that he walks (i. e. conducts his life) *in the flesh,* being subject to the limitations of human life and recognizing its needs, but not *according to the flesh,* for his power is from God.

7. *Ye look &c.* The sentence may be interrogative (R.V. mg.) or perhaps better imperative. 'My adversaries have said that I am weak face to face (v. 1): well then, look at the facts face to face.'

10. *He says φησί (v. l. φασί,* they say), may be an indefinite singular, best represented by the English plural: or it may refer to some definite person (cf. xi. 4).

13. *Even unto you*: a fact of the past, and a threat of possible strong action in the future.

14. *We came even as far &c.* ἄχρι ὑμῶν ἐφθάσαμεν: R.V. mg. 'were the first to come', which is true in fact: but the Greek means 'We have already been'.

16. The plan of visiting Rome and perhaps Spain was already formed (Rom. xv. 23).

17. Jer. ix. 24. The Lord's commendation is shown by results, not by self-praise and the criticism of others.

xi. 1–15. *The charge of not accepting maintenance.*

The charge that by not accepting maintenance from his converts St. Paul was implicitly admitting his lack of apostolic authority had its sting in this, that on his authority depended the claim of his teaching to credence, for the counter-mission were speaking of Jesus and the Holy Spirit in terms which virtually amounted to another gospel (cf. *infra* v. 4). As in I. ix his reply is that his policy in this matter was adopted as a mark of disinterestedness, and will be maintained for the same reason, in contrast with his present adversaries whose policy provides clear evidence of their deceptive character.

1. *Foolishness*: the self-commendation involved in self-defence seems to St. Paul in a sense unworthy of his office (cf. xi. 16, xii. 1, 11, 19 and the stronger expression at xi. 23): in apologizing for it he blames those who by their disloyalty have driven him to it (xii. 11).

2. The well-known image of the Church as the bride and Christ as the Bridegroom (Eph. v. 23 sqq.) may have been derived from such a text as Jer. xxxi. 32 or from our Lord's parable in St. Matt. xxv. 1–13 (cf. St. John iii. 28, 29).

4. *He that cometh*, ὁ ἐρχόμενος, refers to some individual who has not yet arrived, but 'is coming'. The phrase is almost a technical term, at first for the Messiah (St. Matt. xi. 3) and perhaps afterwards for the promised Paraclete (St. John xiv. 16), namely the Holy Ghost whom the Church knew to have already come (Acts ii). A suggestion is here tentatively made that those of the counter-mission who had reached Corinth were preparing for the appearance of some impostor: if that person claimed to be the Paraclete (a claim actually made by later examples of the type) and taught some strange doctrine of Jesus as a demigod, and a gospel of salvation through cosmological knowledge and magical formulae, the references in this verse are explained. That kind of teaching was given: that it began as early as this is perhaps a precarious suggestion. *Ye do well &c.* The words are ironical, unless the Greek means, 'You make no difficulty in bearing with him.'

5. *The very chiefest apostles*, οἱ ὑπερλίαν ἀπόστολοι, an ironical phrase meaning 'the super apostles', and obviously not referring to St. Peter or the Twelve (cf. xii. 11).

6. *Rude*, ἰδιώτης, untutored: cf. x. 10.

8. *Robbed*: the language is purposely exaggerated and calculated to hurt.

14. *Satan* (see note on I. v. 5) is hostile to God, opposing His will and hindering His work by deceiving the minds or perverting the wills of men: that is what these false teachers were doing. The strength of the apostle's language is an index of the dangers involved in the counter-mission: its teaching was not a different expression of what St. Paul had taught, but was fundamentally opposed to the Gospel, while it was couched in terms so speciously like it as to be the more deceptive and dangerous.

xi. 16–33. *The charge of defective authority.*

Apologizing again for the enforced foolishness of his self-defence, and asking for at least as favourable a hearing as has been given to his adversaries (vv. 16–21), St. Paul claims that even on the ground of physical descent he is as good as they (v. 22), while in the true tests of apostleship, which are suffering, service, and sympathy, he is immeasurably their superior (vv. 23–9): yet to counterbalance that boasting which is offensive to him he will mention also his weakness, and one example of it in particular.

19. Another counter-attack: the rival teachers treated their hearers as bondmen by enslaving their consciences, devoured their property, and ensnared them, were overbearing and recklessly insulting.

21. I speak in terms of disparagement (of you), but as meaning that I myself have become weak (ὡς ὅτι ἡμεῖς ἠσθενήκαμεν); i.e. 'This is disparaging language, but I am so closely concerned for you that I share the shame of it.'

22. *Hebrews*, by language or origin: *Israelites*, as within the Covenant: *seed of Abraham*, as inheriting the Promises.

23 sqq. Cf. vi. 3–10 and the note at I. iv. 9. Some of these sufferings are mentioned in the Acts: of others there is no record.

24. *Forty stripes* was the most that could be given (Deut. xxv. 1–3): the *one* was commonly remitted either as an act of mercy or through a superstitious fear of a miscount. *Beating with rods* was a Roman punishment, and probably occurred at Pisidian Antioch, Lystra, and Philippi (Acts xvi. 22), which were Roman colonies.

25. The *stoning* took place at Lystra (Acts xiv. 19). *Shipwreck*: the wreck at Melita was afterwards added to these three.

28. *Beside those things that are without, χωρὶς τῶν παρεκτός*: R.V. mg. gives two other possible renderings, of which the second seems preferable, meaning that besides unexpected things (such as have been mentioned) there is the labour and anxiety of the continual routine, and the cares which arise through the weakness and the offences of his converts.

32, 33. This episode, related also at Acts ix. 23 sqq., provides one of the key dates for New Testament chronology. Aretas was reigning in Petra from (roughly) 9 B.C. to A.D. 40, as inscriptions clearly prove. At some time late in this period he acquired control over Damascus. But there is evidence from coins of Tiberius that Damascus was under direct Roman rule A.D. 33, 34, and it must have come into Aretas' power after this date. Moreover he seems not to have acquired it by force, for the empire took no action against him: therefore by grant from the emperor, who must have been Gaius, an encourager of native rulers (not Tiberius, who was opposed to that policy). Therefore the acquisition must have occurred after A.D. 37; and as St. Paul's conversion is conveniently dated in 35 or 36, the date of his escape from Damascus would be 38 or 39.

xii. 1–10. *The charge of deficient spiritual experience.*

The charge of infrequent enjoyment of visions and revelations was probably part of the general charge of 'unspirituality'. St. Paul replies with a reference to one vision, apparently experienced by himself, which was of such a transcendental nature that he is not even sure whether he can claim it as his own: in any case he will not boast either of it or of other spiritual experiences to which he might truthfully refer. Rather he will boast of his weaknesses, and of one in particular, because by them is displayed not his own strength but the power of God.

2. *Fourteen years ago*, i.e. either when he was in retirement at Tarsus (Acts ix. 30) or possibly when he was working with Barnabas at Antioch (Acts xi. 26). He does not say that he himself had this experience; yet unless it were his own there would be no point in his mentioning it.

The third heaven: possibly Bengel is right in saying 'Primum caelum nubium, secundum stellarum, tertium spirituale', so that *Paradise* is in the third and highest. But it is not impossible that St. Paul is using language not necessarily intended to be scientific but borrowed from the imagery of the Jewish apocalypses, which spoke of seven heavens.

7. *A thorn in the flesh.* There is a tendency for words meaning large things to be applied in common speech to corresponding small things: *σκόλοψ* therefore means a thorn for the same reason as *δοκός*

(St. Matt. vii. 3) means a splinter. What this affliction may have been there is now no means of knowing: Sir W. Ramsay plausibly suggests that it was bad eyesight accentuated by malarial fever.

xii. 11–13. *Summary.*

Before passing on to admonish the Corinthians, St. Paul here summarizes his case against the counter-mission. He is not inferior to them, as the Corinthians are well aware. He has been accused of not working many miracles: the Corinthians have had visible evidence of these signs of an apostle. In all respects but one they have been treated like his other converts: with sorrowful irony he asks pardon for that one exception.

12. *Signs*, as proofs of the presence of God; *wonders*, provoking admiration and so conciliating attention to a message or inducing the attitude of worship; *mighty works* (δυνάμεις, powers) in their own nature as expressions of the power of God. That signs and wonders were done by the apostles is a commonplace of the early records of Christianity (cf. e.g. Acts ii. 43). Attempts are now made to explain them as psychological phenomena, and in so far as they were accomplished upon the souls or bodies through the minds of the percipients, such an explanation is true: but it is only one-third of the truth, the others being (*a*) that there was a real objective effect, and (*b*) that that effect was brought about by the power of God through Jesus Christ.

13. *Was not a burden*, i.e. provided for my own maintenance (cf. xi. 9).

xii. 14–18. *The apostle's financial integrity.*

The hint had apparently been dropped (cf. viii. 20), though probably not pressed into an accusation, that by the collection for the poor of Jerusalem the apostle was feathering his own nest; and it may have been hinted that, with his customary craft, he was doing so not directly but secretly through his agents. His answer is a reminder of his converts' experience of his fatherly devotion to them, and an appeal to ascertainable facts in respect of the action of his representatives.

14. *The third time*, cf. xiii. 1 and the Introduction, § C (*a*).

16. *Being crafty*, ὑπάρχων πανοῦργος, being crafty by nature or general habit.

18. *I exhorted Titus*: the same phrase occurs at viii. 6, where it seems to mean (on the theory which we have adopted concerning these epistles) that when Titus went to Corinth with the 'severe letter' he was urged to press the matter of the collection. If our

present passage is (as we think) part of the 'severe letter' it must refer to some previous occasion, probably that at which he 'made a beginning before' (προενήρξατο, viii. 6, where see the note).

xii. 19–24. *The purpose of his self-defence.*

The Corinthians are not the final judges of these matters: God is the Judge. Nor is it the apostle's character and reputation which are at stake, but the well-being of the Corinthian Church. He is taking all this trouble now to avoid the greater sorrow of finding them in disorder at his next visit, and to escape the humiliation of having to humiliate some of them.

19. The metaphor is of the defendant on trial: the apostle makes his defence before God's judgement-seat (κατέναντι τοῦ θεοῦ) with Christ as his confidence and the keeper of his conscience.

21. 'Lest on a second visit my God should humble me': the next visit would be the third. Concerning the 'painful visit' see the Introduction C (*a*), and xiii. 2: St. Paul is afraid of a second such experience.

xiii. 1–10. *A warning and an appeal.*

The promise of a third visit (xii. 14), interrupted by digressions on financial integrity and on the purpose of this defence, is here resumed, with a threat of strong action if necessary and an exhortation to a true estimate of the apostle and to an honest examination of their own state. In the later verses the threat gives place to an appeal, in which are set out the true criterion of weakness and strength, as exemplified in the death and resurrection of Christ, which have their parallel in the apostolic life (vv. 3, 4), and the true reasons for acceptance or rejection, with the apostle's desire for his people to do well and be acceptable to God, without regard to his own estate (vv. 5–9). Therefore, he adds (v. 10), this sharp letter is written in absence, with the Lord's authority, for their edification and not for their destruction.

1. A reference to the Law, which forbade condemnation on the evidence of a single witness (Num. xxxv. 30, cf. St. Matt. xviii. 16, St. John viii. 17).

2. *I will not spare*: An ecclesiastical censure entailed in some cases immediate and serious consequences (cf. I. v. 5) which would provide the *proof* which the Corinthians seem to have demanded of his claim to be voicing the commands of Christ.

4. *Weakness*, i. e. the weakness of God which is stronger than men, I. i. 25.

5. *Reprobate*, ἀδόκιμοι, tested and found unsatisfactory, and so rejected, like base coin.

7. *As reprobate*, i.e. though we be thought to be so by those who presume to judge: but (v. 8) the truth will prevail.

xiii. 11–14. CONCLUSION

This may have formed the conclusion of the fourth or 'joyful' letter: it would quite fittingly follow ix. 15.

11. Unity of purpose (καταρτίζεσθε, cf. v. 9 κατάρτισις, and the note at I. i. 10), encouragement, unity of thought, and peace were what the Corinthian Church had lacked, and now needed to cultivate so as to recover from the evil effects of the last few months.

12. The *holy kiss*, the sign of charity, was probably already customary at the assemblies of the Church.

14. *The grace* of our Lord Jesus Christ is mentioned first since it is by Him that the love of God to man is mediated and made manifest: the *love of God*, shown in His gift of His Son and the Holy Spirit, is a continual experience because those gifts are perpetually ours: the *communion* or fellowship *of the Holy Ghost* is the cause of that unity of the fellowship which is the Church, the Body in whose members is the one Holy Spirit. Grace, love, and fellowship, as divine gifts, the Corinthians needed for complete recovery from their disorders.

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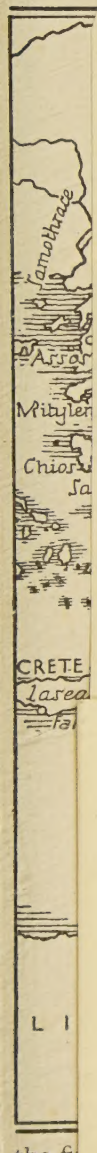

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